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☞ All communications, as well as letters of business should be addressed TO THE PUBLISHER.

MICHAEL WIGGLESWORTH.

We have been kindly furnished with the following additional memorials of Michael Wigglesworth, which, as we believe, (with the exception, perhaps, of the epitaph,) have never before appeared in print. In these days, when men so assiduously build the sepulcres of the prophets, we can hardly doubt that they will prove interesting and acceptable to many of our readers.

1. *A Fragment of Auti-Biography, by Michael Wigglesworth.*

I was born of godly parents, that feared ye Lord greatly, even from their youth, but in an ungodly place, where ye generality of ye people rather derided than imitated their piety; in a place where, to my knowledge, their children had learnt wickedness betimes. In a place that was consumed with fire a great part of it, after God had brought them out of it. Those godly parents of mine, meeting with opposition and persecution for Religion, because they went from their own Parish church to hear ye word and receive ye Lord's supper, &c., took up resolutions to pluck up their stocks and remove themselves to New England, and accordingly they did so, leaving dear relations, friends and acquaintances, their native land, a new built house, a flourishing trade, to expose themselves to ye hazzards of ye seas, and to ye distressing difficulties of a howling wilderness, that they might enjoy liberty of conscience, and Christ in his ordinances. And the Lord brought them hither, and landed them at Charlestown, after many difficulties and hazzards, and me along with them, being then a child not full seven years old. After about seven weeks' stay at Charlestown, my parents removed again by sea to New Haven, in ye month of October. In our passage thither we were in great danger by a storm, which drove us upon a beach of sand, where we lay beating till another tide fetched us off; but God carried us to our port in safety. Winter approaching, we dwelt in a cellar, partly underground, covered with earth the first winter. But I remember that one great rain brake in upon us, and drencht me so in my bed, being asleep, that I fell sick upon it; but ye Lord in mercy spared my life, and restored my health. When ye next summer was come, I was sent to school to Mr. Ezekiel Cheever, who at that time taught school in his own house, and under him, in a year or two, I profited so much through the blessing of God, that I began to make Latin and to get forward apace. But God, who is infinitely wise and absolutely soverain, and gives no account of his proceedings, was pleased about this time to visit my father with lameness, which grew upon him more and more to his dying day, though he lived under it thirteen years. He, wanting help, was fain to take me off from school to follow other employments for the space of three or four years, until I had lost all that I had gained in the Latin tongue. But when I was now in my fourteenth year, my father who, I suppose, was not satisfied in his keeping me from learning, whereto I had been designed from my infancy, and not judging me fit for husbandry, sent me to school again, though at that time I had little or no disposition to it, but I was willing to submit to his authority therein, and accordingly I went to school under no small disadvantage and discouragement, seeing those that were far inferior to me, by my discontinuance now gotten far before me. But in a little time it appeared to be of God, who was pleased so to facilitate my work, and bless my studies, that I soon recovered what I had lost, and gained a great deal more, so that in two years and three quarters I was judged fit for College, and thither I was sent, far from my parents and acquaintances, among strangers. But when father and mother both forsook me, then the Lord took care of me.

It was an act of great self-denial in my father, that notwithstanding his own lameness, and great weakness of body, which required the services and helpfulness of a son, and having but one son to be ye staff of his age and supporter of his weakness, he would yet, for my good, be content to deny himself of that comfort and assistance I might have lent him. It was also an evident proof of a strong faith in him, in that he durst adventure to send me to ye Colledge, though his estate was but small, and little enough to maintain himself and small family left at home. And God let him live to see how acceptable to himself this service was, in giving up his only son to ye Lord, and bringing him up to learning, especially ye lively actings of his faith and self-denial herein. For first, notwithstanding his great weakness of body, yet he lived till I was so far brought up, as that I was called to be a fellow of the Colledge, and improved in public service there, and until I had preached several times. Yea, and more than so, he lived to see and hear what God had done for my soul, in turning me from darkness to light, and from the power of Sathan unto God, which filled his heart ful of joy and thankfulness beyond what can be expressed. And for his outward estate, that was so far from being sunk by what he spent from year to year upon my education, that in six years time it was very plainly doubled, which himself took great notice of, and spake of it to myself and others, to ye prayse of God, with admiration and thankfulness. And after he had lived under great and sore affliction for the space of thirteen years, a pattern of faith, patience, humility and heavenly-mindedness, having done his work on my education, and received an answer to his prayers, God took him to his heavenly rest, where he is now reaping the fruit of his labors.

When I came first to ye Colledge, I had indeed enjoyed the benefit of religious and strict education, and God in his mercy and pitty kept me from scandalous sins before I came hither, and after I came there; but alas! I had a naughty vile heart, and was acted by corrupt nature, and therefore could propound no right and noble ends to myself, but acted from self and for self. I was indeed studious, and strove to outdo my companions, but it was for honor, and applause and preferment, and such poor beggarly ends. Thus I had my ends and God had his ends, far differing from mine, yet it pleased him to bless my studies, and to make me grow in knowledge both in ye Tongues and inferior Arts, and also in Divinity. But when I had been there about three years and a half, God in his love and pitty to my soul, wrought a great change in me, both in heart and life, and from that time forward I learnt to study with God and for God. And whereas before that, I had thoughts of applying myself to ye study and practice of Physick, I wholly laid aside those thoughts, and did chuse to serve Christ in ye work of ye ministry, if he would please to fit me for it, and to accept of my service in that great work.

2. *Mr. Wigglesworth's Dismission from the Church at Cambridge.*

To the Church of Christ at Maldon, Grace and Peace from God our father, and from ye Lord Jesus Christ.

Whereas, the good hand of Divine providence hath so disposed that our beloved and highly esteemed brother, Mr. Wigglesworth, hath his residence and is employed in the good work of ye Lord amongst you, and hath seen cause to desire of us Letters Dismissive to your Church, in order to his joining as a member with you. We, therefore, of the Church of Christ, at Cambridge, have consented to his Desires herein, and if you shall accordingly proceed to receive him, we do hereby resigne and dismiss him to your holy fellowship, withall certifying that as he was formerly admitted among us with much approbation, so during his abode with us, his conversation was such as did become the gospell, not doubting but that through the grace of Christ, it hath been and will be no otherwise amongst you: and that he will be enabled to approve himself to you in ye Lord as becometh saints. Further desiring of the Father of mercies that he may become a chosen and special blessing to you, and you also againe unto him through Christ Jesus. We commit him and you all, with ourselves, to Him who is our Lord and yours. In whom we are

Your loving brethren,
JONATHAN MITCHELL,
KIRKLAND E. LAMPREY,
EDMUND FROST,

With ye consent of ye brethren of ye Church at Cambridge.
Cambridge, 25 of y 6th m, 1656.

3. *Epitaph on Mr. Wigglesworth's Tombstone.*

Memento Mori — Fugit Hora

Here Lies buried ye Body of that Faithful servant of Jesus Christ, ye Reverend Mr. Michael Wigglesworth, Pastour of ye Church of Christ at Mauldin, — years, who finished his work and entered upon an Eternal Sabbath of Rest on ye Lord's Day, June ye 10th, 1705, in ye 74 year of his Age.

Here Lies enter'd in silent grave below,
Mauldens Physician For Soul and Body two.

4. *Commendatory Verses appended to an Old Manuscript, containing Selections from his Writings.*

THE EXCELLENT WIGGLESWORTH REMEMBERED BY SOME GOOD TOKENS.

His pen did once *meat* from the eater fetch,
And now he's gone beyond the Eater's reach.
His *Body* once so *Thin*, was next to none;
From Thence, he's to *Unbodied spirits* flown.
Once his rare skill did all *Diseases* heal,
And he does nothing now *uneasy* feel.
He to his *Paradise* is joyful come,
And waits with joy to see his *Day of Doom*.

[May we never turn a deaf ear nor steel our hearts against the cry of the oppressed! Mr. Mellen complains of being an injured man,—smitten in the house of his friends. The "Christian Register" becomes, in the mysterious course of events, the asylum of rights that are unrecognized in the "Liberator," and shelters a fugitive from the platform of the Anti-slavery Society Shall we speak of the profound pain inflicted on us by this inconsistency in the avowed champions of freedom and equality? Shall we attempt to conceal the rising pride we feel at being thus elevated into the position of a vindicator of suffering merit, crushed by pitiless tyranny, by Cossack gags, by unrelenting chairmen? or shall we tell how the one of these emotions well nigh neutralizes the other! Are not we Americans! What is Mr. Mellen but a hunted Hungarian! Was there ever a Czar if not Mr. Garrison!

We call attention to the transparent candor of Mr. Mellen's statement as to the effect of his arguments and his eloquence on the Anti-slavery meetings. The fact is as he states it. He makes no impression whatever. He is decidedly and uniformly put down. We feel, moreover, conciliated towards that gentleman, for the considerate forbearance with which he abstains from occupying our space with detailing the reasons for his opinion. He will remember that we spoke of him, in connection with Mrs. Folsom, as an "annoyance," not to us, but to his friends of the Anti-slavery Society; which comports exactly with what he says of himself in the following communication:]

[For the Christian Register.]

MESSRS. EDITORS,—I perceive that in your notice of the New England Anti-slavery Convention, you couple my name with that of Mrs. Abigail Folsom, as being enemies to its peace; she, however, being excluded, while I was admitted to its deliberations. Now I have no objections to being thus classed with my friend Mrs. Folsom, for, if report be true, and kindness of feeling, and true philanthropy, and charity be a test of Christian character, and will entitle one to the rewards of a happy future, I had rather trust myself in her company than many I wot of. The facts are, we all have our idiosyncracies, and much must be forgiven to the spirit of liberty. But since you have alluded to me in the manner you have, I trust you will do me the justice to place myself right before your readers.

In the first place then, I differ with those of our friends who have taken upon themselves, in this city, to lead in the cause, though I do not differ from Gerritt Smith and many of the friends in New York and many of the most intelligent friends of the cause here; but as those, who have taken charge of the meetings, are very sensitive, and as I have sometimes thought, do not wish to be convinced, or let it be known that they have taken a wrong position, I always find, the moment I commence to elucidate one point, that moment I am called to order, and there is no more speaking for me. The point is this, that under our constitution, man never can *legally* be held in restraint, either as a slave or for any other purpose, against his wish, unless he has committed crime; and that the *illegality* of slavery, throughout the country, was intentionally brought about through the action, or what ought to be the action, of the writ of *Habeas Corpus*. One reason for entertaining this belief, among many others which your space would not allow me to enumerate, is this. Immediately after (the very next day after) the convention that framed our constitution had decided it would be wrong to admit into the constitution the idea that there could be property in man, Governeur Morris brought forward that provision, which provides "that the privilege of the Writ of *Habeas Corpus* shall not be suspended, unless when, in cases of rebellion or invasion, the public safety might require it;" now it was well known to the convention, that the privilege of that writ was, that a man should have a right to his life, his liberty and the products of his labor, unless he had committed some crime, and that the slave, under the action of that writ, had been liberated in England but fifteen years before; and if he had been so there, then there could be no reason why he should not be so here. In view of these facts, that convention voted for the first clause unanimously; but the states of South and North Carolina and Georgia voted against having only the two objections "rebellion and invasion:" though Mr. Madison in his Papers does not give the reason why, it is presumable, upon what we know of the disposition of those States at that time, it was because they would like to have some more exceptions than the above two.

Now the Constitution being the "supreme law of the land," anything in the constitutions or laws of any one of the States to the contrary notwithstanding, I would argue, that there was no legal slavery in any one of the States, and that that the Courts and the Government under the existing circumstances were bound so to declare. But the moment that I enter upon this point, that moment I am called to order, and all of these facts are suppressed. Why, or wherefore, unless it is for the above reasons, I must leave to the community to decide. Certainly, it is not because they are not very important in the peaceable extinction of slavery in our country, or because they do not point out a way by which this horrible iniquity may be brought to an end.

By the insertion of the above in your paper you will oblige,

Yours, with respect,
G. W. P. MELLEN.

NEWMAN, THE LATE PUSEYITE.

Last summer, the Rev. Mr. Newman, formerly of Oxford, presided over an oratory in the town of Birmingham, and in that place he was known as a gentleman singularly accessible to strangers, and remarkable for tact in conversing with them. Since the theological agitation of the English Church, Mr. Newman has gone up to London, and there he endeavors to expose the worthlessness of the English Church, as a mother to be trusted in. The following is a paragraph from a London paper.

Among the many strange and startling contrasts which come across the path of our daily life, there are few more striking than one which we may realise by turning a few yards out of the noisy thoroughfare of the Strand, roaring with the ceaseless traffic of cabs and omnibuses, full of external activity, busy with buying and selling, and abounding with indications of a people devoted to the practical, in the pursuit of trade, pleasure, or vicious indulgence, into the "Oratory of St. Philip Neri," where in a room capable of holding 600 or 700 people, lately used as a dancing saloon, we behold at one end a high altar, crowned with a miniature temple adorned with vases and artificial flowers, and huge candles, displaying a carved gilt crucifix, and inscribed, "Sanctissimum Sacramentum." Opposite the entrance is a smaller altar, with pictures and flimsy drapery, dedicated to the Virgin Mary. Before a gaudily painted organ screen, in a gallery frontiug the high altar, are ten or twelve men habited in ecclesiastical garb, prepared to chant the vesper service. Near the altar itself are numerous priests, among whom the majestic figure of Bishop Wiseman is conspicuous; the body of the chapel is crowded with people, and all are hushed in impressive silence, as a spare figure, with a pale countenance, and sharp thin features, enters the pulpit. It is Father Newman, once a fellow laborer with Dr. Pusey at Oxford, now a Roman Catholic Priest; and he seeks to show that all who desire spiritual rest and truth should follow him "from Oxford to Rome." He describes with sarcastic phrases, whose sting is in their truth, the present unsettled state of opinion in the Church of England. No man, however sincere and truthful, knows what to teach. On a doctrinal question of great significance, the clerical body is in a state of bewilderment, and must wait for some coming man to decide where the truth is—some Athanasius to define their faith. To show that a feeling of this uncertainty has prevailed irrespective of this *questio vexata*, he quotes from "Notes on the Church," "we want faith in our Church;" but there can be no firm faith where there is no fixed authority. In this sentiment originated the movement of 1833, and the certainty which all reverent minds seeks after can only be found in Catholicism.

It is no sufficient answer to this to say that in spite of this uncertainty, Christians find comfort and peace in the ordinances of the Church. "God forbid," said Mr. Newman, "that I should deny the reality of this. It is not for me to do so. In years gone by, I myself enjoyed peace and comfort in them. I cannot forget the happy years, when at Oxford I daily joined in the services of the Church, when, without care or anxiety, I delighted in them, and wept tears of joy, when, in St. Mary's, I partook of the Holy Communion. Having in my own person experienced these feelings, I cannot deny their existence in you. I do not wish to take them from you, but I wish to take from you your confidence in them as the proofs of final grace." The worthy Father then contends that they are but the introduction, as it were, of God's grace, and will avail nothing, unless they carry us on to higher graces, resulting in the reception of the true Catholic faith. "If the power and reality of such feelings were allowed to be evidences of the truth of any church, we should be more than ever at a loss where to find rest, because in Wesleyism and Calvinism we could find far more powerful examples than in what is called the Protestant Church. If it were required to point out the highest character among heretics for devotion, energy, and benevolence, who could be named but John Wesley! The death-bed of many other men of the most various and opposite opinions showed that even in the "last dread scene of all" personal conviction was sufficient to produce calmness and confidence. There was one, who for three months suffered agonies unutterable, who exclaimed in his anguish, "So much torture, oh, God! to kill a poor worm! Yet if by one word I could shorten this misery, I would not say it." And, at last, folded his arms, and calmly said, "Now I die!" Yet this man was an avowed infidel, and, worse, an apostate priest.

The effect produced by Father Newman is remarkable. He reads with great rapidity from a MS. held close to his face, hesitates occasionally, and coughs frequently; yet such is his earnestness of manner and felicity of diction that a very miscellaneous audience (from the Countess to the hod-man) were kept in close attention for twice the period of an ordinary sermon.

THE CRITICAL INTELLECT.

Our view is, that the critical intellect is not the only faculty or organ concerned in the immediate reception of religious truth, and therefore, that labors for the diffusion of such truth will fail, so far as they are modes of purely intellectual action. We believe that, unless there be a certain moral predisposition, for the reception of religious truth, and, unless conscience and the affection act together with intellect, that which is properly called "faith in CHRIST," never does enter or take root in the human heart. We believe that, if this were not so, we should be compelled to discard as erroneous the language of the New Testament, in which it is constantly implied that faith is a moral act, or that it is so entwined with the affections, as to be a result of the whole disposition. If no organ were immediately concerned in the attainment of a right faith, but the critical intellect, the only legitimate mode of address would be that of pure and cold scientific argumentation. During the process, feeling could not sleep too profoundly, nor the calmness of logical indifferency be too complete. Now, we think it an error either to wish for, or to look for, this absolute indifference in religious investigations. It is not practicable, and it is not desirable. Instead of favouring the attainment of truth, as it may do in matters of abstract science, it would obstruct it, because it would destroy one of the conditions necessary to supply the judgment with its materials. How should we truly appreciate the character of CHRIST if our moral susceptibilities and affections were not alive to take in its beauty! and if those feeling be alive, how can the action of the critical intellect be unaffected by their presence! We dare not apply the intellectual scalpel to that sacred personality with the coolness of the dissecting-room. We must examine with reverence and humility, or we are likely to conclude both rashly and erroneously. What, indeed, is the meaning of that wonderfully touching appeal, which was accepted by him to whom it was made—"Lord, I believe. Help thou mine unbelief!" It was not the language of the critical intellect travelling quietly by a path of logic to its conclusion. On the contrary, the words were those of the heart, moved to its depths by the Divine image of the Redeemer, and struggling against the suggestions of the skeptical understanding. We cannot believe that in that process of immediate moral attraction, there was anything illegitimate, or that men are not similarly drawn to the feet of CHRIST in every age by other means than those of purely intellectual investigation.

[London Inquirer.

CHRISTIAN CONSISTENCY.

Show us the Christian, who is thoroughly consistent in his character and conduct, whose words are not falsified by his deeds—whose profession is all the while confirmed by his practice, and we will show you one, who is a man of influence, in whatsoever sphere of life he may be placed. For there is power in such a life—there is a force in such an example that cannot be resisted. We are little aware practically, how closely our fellow men watch us, and how thoroughly our characters are understood. We are read and comprehended when we are not sensible of this inspection, and it is in vain to hope, that what is *seeming*, will pass current for what is *real*. It is in vain to hope that we can influence mankind, to any great extent, by good *precepts*, if there be not a corresponding *practice*. There must be this deep inward harmony between what is seen and what is unseen, else the unseen will soon make itself manifest in times and ways, that we think not of. Many Christians are inclined to express themselves much more strongly *in words*, that they are conscious of feeling or acting, and they *do* this in part with the idea, that they shall thus make their influence right, even though their practice is wrong. Now it is undoubtedly better, even for permanent Christian influence, that a man should seem to be just what he is—that he should make no pretensions to feelings and emotions which do not exist. A frank-hearted confession of indifference is worth more than the most intense expressions of feeling, which are falsified by the life. Thorough honesty is a fundamental element of Christian influence. It is well for every Christian to remember, how quickly he can detect the deficiencies of other men, and in view of this fact, to ask himself how he is known and regarded in the community where he dwells! What is the real estimate which men put upon his character? If he is satisfied in his own heart, that there is a real inconsistency between his profession and his practice, he may rest assured that the world is not unmindful of the same, and that his influence is to be measured accordingly.—[Congregationalist.

THE GLORY TO BE REVEALED. Dr. Arnold very strikingly remarks, "Men forget what they were in their youth or at best only partially remember it: it is hard, even for those whose memory is strongest and most lively, to put themselves exactly into the same position in which they stood as boys: they can scarcely fancy that there was once a time when they cared so much for pleasures and troubles which now seem so trifling. And it may be, that if we rise hereafter to angel's stature; if wisdom be ours, such as we dream not of, if being counted worthy to know God as he is, the poorness of all created pleasures shall be revealed to us, flashing upon our uncreated spirits like light—it may be that we shall then feel it is hard to fancy how we could have cared for what we now deem most important; how twenty years, more or less, taken from this span of our earthly life; how being parted for a few years, more or less, from those friends with whom we are now united forever—how could this have seemed of any importance to beings born for immortality. It is quite reasonable to suppose that the interests of manhood will hereafter appear to us just as insignificant, I ought rather to say ten thousand times more so, than the interests of our boyish heart can seem to us now."

"HEAVEN and God are best discerned through tears: scarcely perhaps are discerned at all without them. The constant association of prayer with the hour of bereavement and the scenes of death, suffice to show this. Yet is this effect of external distress, truth, that religion springs up in the mind wherever any of the infinite affections and desires press severely against the finite condition of our existence. Instead of slumbering at noon in Eden, we must keep the midway watch within Gethsemane. We, too, like our great Leader, must be made perfect through suffering; but the struggle by night will bring the calmness of the morning; the hour of exceeding sorrow will prepare the day of godlike strength; the prayer for deliverance calls down the power of endurance. And while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust.

'In the hour of deep affliction
Let no impious thought intrude;
Meekly bow with this conviction,
Grief was sent thee for thy good.'"

A studious man beset with family cares is like a primitive Christian. His enemies are those of his own household.

SONNET.

The apple-boughs were white with blossomings,
And 'neath their shade a rosy child was playing;
His tiny hand with gleeful motion flings
The fallen bloomage, and the light breeze straying
Amid his ringlets bears the boy's illusion,
The mimic snow-flakes in a gay confusion.
"See," said the eye-bright child, his cheeks all glowing,
And casting forth his little handful, "See! 'tis snowing!"
But ere the fruit, that blossoms sweet betoken,
Blushed in the sun, to ripe perfection rounded,
Life's golden cup was at the fountain broken,
And Sabba h bells his funeral note had sounded;
When orchard flowers another spring had given,
That fair child dwelt with his dear God, in Heaven.

[C. F. Sterling, in the "Literary World."

UNIVERSAL SUFFRAGE.

There is truth as well as extravagance in what follows from Carlyle's last Latter Day Pamphlet:

But as to universal suffrage, again.—can it be proved that, since the beginning of the world, there was ever given a universal vote in favor of the worthiest man or thing? I have always understood that true worth, in any department, was difficult to recognise: that the worthiest, if he appeals to universal suffrage, would have but a poor chance. John Milton, inquiring of universal England what the worth of Paradise Lost was, received for answer, Five Pounds Sterling. George Hudson, inquiring in like manner what his services on the railways might be worth, received for answer (prompt temporary answer,) Fifteen Hundred Thousand ditto. Alas, Jesus Christ asking the Jews what *he* deserved, was not the answer, Death on the gallows!—Will your Lordship believe me, I feel it almost a shame to insist on such truisms. Surely the doctrine of judgment by vote of hustings has sunk now, or should be fast sinking, to the condition of obsolete with all but the commonest of human intelligences. With me, I must own, it has never had any existence. The mass of men consulted at hustings, upon any high matter whatsoever, is as ugly an exhibition of human stupidity as this world sees.

Universal suffrage assembled at hustings,—I will consult it about the quality of New-Orleans pork, or the coarser kinds of Irish butter; but as to the character of men, I will if possible ask it no questions: or if the question be asked and the answer given, I will generally consider, in cases of any importance, that the said answer is likely to be wrong,—that I have to listen to the said answer and receive it as authentic, and for my own share to go, and with whatever strength may lie in me, do the reverse of the same. Even so, your Lordship; for how should I follow a multitude to do evil? There are such things as multitudes all full of beer and nonsense, even of insincere factitious nonsense, who by hypothesis cannot but be wrong. Or what safety will there be in a thousand or ten thousand brawling pot-wollopers, or blockheads of any rank whatever, if the Fact, namely the whole Universe and the Eternal Destinies, be against me? These latter I for my share will try to follow, even if alone in doing so. It will be better for me.

Your Lordship, there are fools, cowards, knaves, and gluttonous traitors true only to their own appetite, in immense majority, in every rank of life; and there is nothing frightfuller than to see these voting and deciding! "Not your way, my unhappy brothers, shall it be decided; no, not while I and 'a company of poor men' you may have heard of, live in this world. Vote it as you please," my friend Oliver was wont to say on intimate; "vote it so, if you like; there is a company of poor men that will spend all their blood before they see it settled so!" Who, in such sad moments, but has to *hate* the profane vulgar, and feel that he must and will debar it from him! And, alas, the vulgarest vulgar, I often find, are not those in ragged coats at this day; but those in fine, superfine, and superfinest;—the more is the pity! Superfine coat symbolically indicates, like official stamp and signature, *Bank of England Thousand-Pound Note;* and blinkard owls, in city and country, accept it cheerfully as such; but look closer, you may find it mere *Bank of Elegance;* a flash-note travelling towards the eternal Fire;—and will have nothing to do with it, you, I hope!

Clearly enough, the King in constitutional countries would wish to ascertain all men's votes, their opinions, volitions on all manner of matters; that so his whole scene of operations, to the last cranny of it, might be illuminated for him, and he, wherever he were working, might work with perfect knowledge of the circumstances and materials. But the King, New Downing Street, or whatever the Sovereign's name is, will be a very poor King indeed if he *admit* all these votes into his system of procedure, and transform them into acts;—indeed I think, in that case, he will not be long for this world as a King! No: though immense acclamation attend him at the first outset in that course, every volition and opinion finding itself admitted into the poor King's procedure,—yet unless the volitions and opinions are wise and not foolish, not the smallest ultimate prosperity can attend him; and all the acclamations of the world will not save him from the ignominious lot which Nature herself has appointed for all creatures that do *not* follow the Law which Nature has laid down.

You ask this and the other man what is his opinion, his notion, about varieties of things; and having ascertained what his notion is, and carried it off as a piece of information,—surely you are bound, many times, most times if you are a wise man, to go directly in the teeth of it, and for his sake and for yours to go directly the contrary of it. Any man's opinion one would accept, all men's opinion, could it be had absolutely without trouble, might be worth accepting. Nay on certain points I even ask my horse's opinion:—as to whether beans will suit him at this juncture, or a truss of tares; on this and the like points I carefully consult my horse; gather, by such language as he has, what my horse's candid opinion as to beans or the truss of tares is, and unhesitatingly follow the same. As what prudent rider would not? There is no foolishest man but knows one and the other thing more clearly than any the wisest man does; no glimmer of human or equine intelligence but can disclose something which even the intelligence of a Newton, *not* present in that exact juncture of circumstances, would not otherwise have ascertained. To such length you would gladly consult all equine, and much more all human intelligences:—to such length; and, strictly speaking, not any farther.

Of what use towards the general result of finding out what it is wise to do,—which is the one thing needful to all men and nations,—can the fool's vote be? It is either coincident with the wise man's vote, throwing no new light on the matter, and therefore superfluous; or else it is contradictory, and therefore still more superfluous, throwing mere darkness on the matter, and imperatively demanding to be annihilated, and returned to the giver with protest. Woe to you if you leave that valid! There are expressions of volition too, as well as of opinion, which you collect from foolish men, and even from inferior creatures; these can do you no harm, these it may be very beneficial for you to have and know;—but these also, surely it is often imperative on you to contradict, and would be ruinous and baleful for you to *follow*. You have to apprise the unwise man, even as you do the unwiser horse: "On the truss of tares I took your vote, and have cheerfully fulfilled it; but in regard to choice of roads and the like, I regret to say you have no competency whatever. No, my unwise friend, we are for Hammersmith and the West, not for Highgate and the Northern parts, on this occasion: not by that left turn, by this turn to the right runs our road; thither, for reasons too intricate to explain at this moment, it will behove thee and me to go: Along, therefore!"—

"But how?" your Lordship asks, and all the world with you: "Are not two men stronger than one; must not two votes carry it over one?" I answer: No, nor two thousand nor two million. Many men vote; but in the end, you will infallibly find, none counts except the few who were *in the right*. Unit of that class, against as many zeros as you like! If the King's thought *is* according to the will of God, or to the law appointed for this Universe, I can assure your Lordship the King will ultimately carry that, were he but one in it against the whole world.

It is not by rude force, either of muscle or of will, that one man can govern twenty men, much more twenty millions of men. For the moment, if all the twenty are stark against his resolution never so wise, the twenty for the moment must have their foolish way; the wise resolution, for the moment, cannot be carried. Let their votes be taken, or known (as is often possible) without taking; and once well taken, let them be weighed,—which latter operation, also an essential one for the King or Governor, is very difficult. If the weight be in favor of the Governor, let him in general proceed; cheerfully accepting adverse account of heads, and dealing wisely with that according to his means;—often enough, in pressing cases, flatly disregarding that, and walking through the heart of it; for in general it is but frothy folly and loud-blustering rant and wind.

I have known mino ities, and even small ones by the account of heads, do grand national feats long memorable to all the world, in these circumstances. Witness Cromwell and his Puritans; a minority at all times, by account of heads; yet the authors or saviors, as it ultimately proved, of whatsoever is divinest in the things we can still reckon ours in England. Minorities by tale of heads; but weighed in Heaven's balances, a most clear majority: this 'company of poor men that will spend their blood rather,' on occasion shown,—it has now become a noble army of heroes, whose conquests were appointed to endure forever. Indeed it is on such terms that grand national and other feats, by the sons of Adam, are generally done. Not without risk and labor to the doers of them; no surely, for it never was an easy matter to do the real will of a Nation, much more the real will of this Universe in respect to a Nation. No, that is difficult and heroic; easy as it is to count the voting heads of a Nation at any time, and do the behests of their beer and balderdash; empty behests, very different from even their 'will,' poor blockheads, to say nothing of the Nation's will and the Universe's will! Which two, especially which latter, are alone worth doing.

But if not only the number but the weight of votes preponderate against your Governor, he, never so much in the right, will find it wise to hold his hand; to delay, for a time, this his beneficent execution, which is ultimately inevitable and indispensable, of Heaven's Decrees; the Nation being still unprepared. He will leave the bedarkened Nation yet awhile alone. What can he do for it, if not even a small minority will stand by him? Let him strive to enlighten the Nation; let him pray, and in all ways endeavor, that the Nation be enlightened,—that a small minority may open their eyes and hearts to the message of Heaven, which he, heavy-laden man and governor, *has* been commissioned to see done in this transitory earth, at his peril! Heaven's message sure enough, if it be true; and Hell's if it be not, though voted for by innumerable two-legged animals without feathers or with!

ANTI-SLAVERY SOCIETY AT NEW YORK.

[We give below, as part of the history of the times, the fairest account that we have yet seen of the shameful attack on the meeting of this Society in New York. Some allowance must perhaps be made, even in the article, for the predilections of the writer; but all true citizens of a free and orderly community must utterly condemn the conduct of those who so brutally assailed and finally broke up the meeting.]

The Anniversary of the American Anti-Slavery Society, was held in the Broadway Tabernacle. This spacious building was apparently full to its utmost capacity. The assembly, to all appearance, also, was of the most respectable character, well dressed men and women. From their demeanor, I should judge that the great mass of them were either members of Anti-Slavery Societies from other places, or persons decidedly friendly to the cause. Mr. Garrison, the President of the Society then and there holding its Sixteenth Annual Meeting, began with inviting any one present who might be so disposed to offer a prayer. Upon this invitation, Mr. Henry Grew, a man of venerable respect, rose in the body of the house, and uttered a prayer for the spirit, and the blessing of the God of the oppressed. Mr. Garrison then read from the Bible, a book, which, as he said, the people of the United States professed to believe in as the word of God. His selections were most admirably adapted to the existing state of our country. His reading, however, was not remarkably effective. It was like the ordinary reading of the pulpit. I could easily conceive that those passages of Scripture might have been so read as to have stirred the wrath of those friends of our domestic institutions, if any such were present.

Next came the Treasurer's Report, which occupied but a few moments. Mr. Garrison then resigned the chair to Mr. Francis Jackson, of Boston, and proceeded to address the assembly. He began with stating that they, the members of the Anti-Slavery Society, regarded the anti-slavery cause as emphatically *the* Christian movement of the day. Nothing could be more explicit than his recognition of the truth and divine authority of the Christianity of the New Testament. He went on to examine the popular tests of religion, and to show their defectiveness. In so doing, his manner was grave and dignified.—There was no bitterness, no levity. His manner of speaking was simple, clerical and Christian. His subject was, substantially, that we have, over and over again, in all the pulpits of the land, the inconsistency of our profession and practice; although not with the same application. If there were lack of good taste in Mr. G's phrases, I should despise myself if I could not, with Burke, 'pardon something to the spirit of Liberty'; if I were to stop to pick flaws in a man devoted to the cause of the wronged, while I overlooked or extenuated the wrong of slaveholding. Mr. Garrison said great importance was attached to a belief in Jesus. We were told that we must believe in Jesus. And yet this faith in Jesus had no vitality, no practical bearing on conduct and character. He had previously, however, passed in rapid review the chief religious denominations, showing that they uttered no protest against the sins of the nation. He spoke first in this connection of the Roman Catholic Church, stating that its priests and members held slaves, without incurring the rebuke of the Church.

At this point, he was interrupted by a person in the gallery, who requested to know if the Roman Catholic Church was the only Church in that condition? Mr. Garrison expressed no surprise at the interruption. There was not the slightest change in his manner or his voice. He simply said, 'My friend, if you will wait a moment, your question shall be answered,' or something to that effect. There instantly arose a loud clapping around the strangers in the gallery, and from the outskirts of the audience, at different points. It was pretty evident, from these circumstances, that there were persons present on the watch for an opportunity to disturb the meeting; persons with whom the vast majority of those present had no sympathy.

Mr. Garrison went on. Entire quiet returned. In speaking of the inefficiency of what passes for belief in Jesus, Mr. G. observed that the Jesus whom people believed in uttered no condemnation of slavery; Zachary Taylor believed in Jesus, and yet was not deterred from holding and buying slaves, or 'giving the Mexicans hell.' This was the purport and point of his remark, and the signal for another and more violent interruption. The distinction which Mr. Garrison made between true religion and false was so apparent to every hearer through the whole course of his remarks, so fully and reverently did he recognise and imply throughout, the divine authority of the Jesus of the New Testament, that no one present thought of charging him with blasphemy then, although his remarks have been so reported that the community is horrified at Mr. Garrison's infidelity! The thing which Rynders seized upon for a pretext was not blasphemy, but the alleged insult to the President. This it was that called up the stranger in the gallery, who proved to be no less a person than the one just named, Mr. Isaiah Rynders. The very position he had taken in the gallery, with his myrmidons, showed that the was resolved upon an assault, with or without a pretext. It commanded the platform, with which it was connected by a few stairs, and did credit to Mr. Rynder's military judgment.

The remark respecting the President of the United States had scarcely passed Mr. Garrison's lips, before Rynders was on the platform, followed by his retainers, packed close and ready to do his bidding. He vociferated that Mr. G. might speak, provided he stuck to his subject, but he was not to insult the country or the government. Rynders was cheered on by his followers. The platform became instantly crowded. The audience kept their seats, or rather places. The aisles and outskirts of the assembly were agitated, and uproar reigned. The noise, however, after a while, subsided, and Mr. Garrison resumed, and finished in the same strain.

The close of Mr. Garrison's address brought down Rynders again, who vociferated and harangued, at one time on the platform and then pushing down into the aisles, like a madman followed by his keepers. Through the whole, nothing could be more patient and serene than the bearing of Mr. Garrison. I have always revered Mr. Garrison for his devoted, uncompromising fidelity to his great cause. To-day I was touched to the heart by his calm and gentle manners. There was no agitation, no scorn, no heat, but the quietness of a man engaged in simple duties. There was the utmost confusion, which the Hutchinsons attempted to allay with their music, but in vain. At last, out of the embroglio came forth a proposition, which got published in the house, that a Dr. Grant, a friend of Rynders, wished to address the meeting, and which was followed by a gradual subsiding of the disorder which had reigned, and in which only a small portion of those present took any part, the great majority evidently being on the side of Mr. Garrison and his friends. There was a call, however, for Mr. Furness, the next speaker, according to the arrangements of the meeting. Some time had elapsed before it was decided who should take the floor first, Dr. Grant or Mr. Furness. Dr. G. came forward on the platform to speak to the audience, and so much order was now restored, that he was understood to say that he should prefer Mr. F. to speak first, provided he did not take all the time. Mr. F. then came forward, and occupied about thirty minutes—continually interrupted by remarks from Mr. Rynders; this individual occasionally signifying his assent to what was said, but most often dissenting, in rude, coarse language, giving the speaker the lie, and professing himself personally insulted.

Mr. F. was followed by Dr. Grant,—Rynders, with his backers, taking their places on the platform all the while. Dr. Grant's appearance and manner, though not coarse or violent, were shabby and ineffective. The noisy accompaniment of Dr. Grant's speech, which was an attempt to prove scientifically that the black man is not a man but a monkey, was executed entirely by his and Rynder's friends, who laughed and applauded, and interrupted the speaker. At last he concluded, and a cry for Douglass rose from all parts of the crowded assembly. Douglass, whose neat and gentlemanly dress contrasted strikingly with that of Dr. Grant, came forward, and stood for some moments amidst a tempest of applause, to which any sounds of an opposite character were as the chirps of a sparrow in a thunder storm. When the noise ceased, Mr. Douglass, after being threatened by Rynders, who declared that he would knock him down if he said a word against the government or country, began by saying that the gentleman who had preceded him had entered into a learned argument to prove that the blacks were not men, that they belonged to the monkey tribe. 'I cannot undertake,' said Mr. D., 'to follow him in that argument; but I submit myself to your inspection. Look at me and answer—am I a man? The assenting response to this interrogatory was instantaneous and most enthusiastic; and when it ceased, Rynders, standing all the while within three feet of Mr. D., exclaimed to him, 'You are not a negro, you are half white.' 'Then,' replied Mr. D., with an electric effect, 'I am your half-brother.' It never fell within the writer's experience to witness a more decisive triumph.—M

to that hour. So an adjournment took place, without the slightest disorder.

The meeting was a stormy lesson in free speech, and when the parties who occupied the platform are considered, the abolitionists, of whom nothing respectable is expected, on the one hand, and the Empire Club, with Rynders at its head, on the other, the affair was really not more discreditable to New York than many a scene enacted of late in Congress has been to the country.

In the afternoon and evening, the society held meetings in another place, in a lecture-room which will hold not more than three or four hundred persons. They were again interrupted, and finally their meetings were broken up by Rynders and his band, who sealed their triumph by three cheers for the New York Herald, three for the Globe, three for the Constitution, three for General Foote, and three cheers for the Church. The conduct of Rynders and his crew, which at the first meeting was not utterly absurd, can be accounted for at the last only upon the supposition that, mortified at their discomfiture in the Tabernacle, they were resolved to be baffled by no considerations of decency or reason, but to violate the principle of free speech in the most summary manner. They trampled one of the most sacred articles of the Constitution under foot, and did in brutal wantonness what Mr. Phillips believes and declared ought to be done only for the sake of humanity and freedom, a declaration which is amply justified by his opponents when they take the ground that slavery cannot be abolished without going against the Constitution.—[Philadelphia Ledger.

CHRISTIAN REGISTER.

Boston, Saturday, June 29, 1850.

OATHS.

The subject of Oaths has been recently discussed in two prominent papers, one secular, the other religious, with much of earnestness and ability. The writers take opposite grounds, and their views are important because they are made to bear immediately on the great political questions of the day. We shall enter into no controversy on this subject; but we consider it so important, that without special reference to what has been written by others, we shall endeavor to state what and wherein are the true nature and obligation of an Oath.

It is not our purpose here to discuss the question, whether judicial oaths are consistent with the precepts of Jesus, though we are obliged to confess that it is a question which has caused us much embarrassment. If our Saviour by his strong language, did not intend to forbid Oaths altogether, he certainly did intend to forbid their use except on rare and solemn occasions. Our Christian feelings are shocked by the irreverent manner and the frequency with which they are administered, and the legislator would do a great service to Christianity, who should revise the whole code of laws in regard to them, and reduce legal swearing to at least one tenth of the cases where it is now required.

An Oath is an asseveration made as in the presence of God, by solemnly calling on him to witness our sincerity and truth. There are two kinds of Oaths; one where we call God to witness that we testify to the truth,—the Oath, *e. g.* of a witness in a Court of Justice; and the other a solemn promise that we will do certain things, as, *e. g.* that we will obey the constitution of the United States.

Now, is an Oath, in all cases, absolutely binding? The first kind of Oath unquestionably is. We can conceive of no circumstances under which a man can be justified in wilfully violating his Oath to tell the truth. Perjury in such cases is one of the highest crimes not only against human laws, but against the authority and truth of God. So in the other class of Oaths, if a man swear to perform that which at the time of taking the Oath he intends not to perform, or doubts whether he will perform, he is guilty of a horrible crime against man and God.

But may not circumstances afterwards in some cases release a man from the obligations of an Oath which was taken in perfect good faith? Before answering this question, we must say, that a wise man will be exceedingly cautious about solemnly pledging himself unconditionally to do anything, unless perfectly sure that he can do it with a clear conscience. It is sinful to pledge ourselves with the solemnity of an Oath to do an act, unless we are morally certain that it will be in our power to do it. It was sinful in Herod to make the promise he did to the daughter of Herodias; but having made the promise, it was more sinful to keep it than to break it; since it was a greater crime to commit murder, than to break a rash and wicked promise. The question was not, which is the right course, but which is the least sinful of the two? From promises of this kind every wise and upright man will guard himself. It is no more a part of Christian ethics to provide for such cases, than to settle the question whether on Christian grounds the robber caught in the act of housebreaking shall add murder to theft. They involve different degrees of crime, but are all equally out of the pale of Christian morals.

But may not circumstances arise where a really conscientious man will be justified in violating an oath which he had once taken? We can conceive of none in which one person out of an hundred thousand can ever be placed. Suppose that what has been said against Free Masonry is true. A young man, we will suppose, has taken an oath of fidelity and secrecy to the Order. He afterwards to his astonishment learns that he is commanded to engage in an act of murder, or at least by his presence to sanction and by his silence to conceal it. If the oath at the beginning was one of unconditional obedience and silence, it was an oath like Herod's, which he had no right to take, and though by violating it he may escape from a greater crime, still it is but the choice between two sins, the least of which should be looked back upon with humiliation and sorrow. It is wrong in the highest degree blindly to take an oath of unconditional obedience and silence, since we may thereby bind ourselves to violate prior obligations of duty to the State and to God. Every promise must be distinctly understood as recognizing, though without naming them, these prior and higher obligations of duty, so as to give way to them when it comes in conflict with them, or it is a promise which, no man has a right to make, and from which, if betrayed into it, he must, though by a sin, at once absolve himself, in order to escape from a still greater sin. No man under the sanctions of an oath can erect his own promise into an authority more binding than the highest laws of Christian rectitude. No man, *e g.* can bind himself by an oath in such a way as to make murder a duty. And so with crimes of an inferior magnitude.

But suppose that we have engaged under an oath to perform some specific act which we think right, but before the time arrives we are satisfied that it is an unjust and wicked act. Practically this question is of little moment, because practically there is almost always some honest method of escape. The military officer is bound to fight; but if conscientious scruples arise, he can resign his office, and keep both his conscience and his oath. So with every one who has taken an oath of allegiance to the constitution of the United States. By resigning his office he is obsolved from the oath. But as holding the office is a voluntary act, he is unquestionably bound by his oath so long as he holds the office. It is not with him a question between two sins, whether he shall violate his oath or do worse, but whether he shall do one of two sins or escape from both.

There is under our government no need of ever placing ourselves in a situation where we must either violate an oath or do a greater wrong; and the question which has recently been discussed in some of our papers is practically of little moment, except that it is of the greatest consequence that we should solemnly respect the binding character both of an oath and of all other religious duties. We should beware of so discussing their relative importance as to impair the authority of either, since such a discussion must end in lowering the authority of both. It is hardly worth our while to consider when we shall be justified in breaking an oath at the call of some Christian duty, or in violating a Christian duty in order to keep the oath. To a conscientious man no such emergeney is likely to arise. The different obligations growing out of our moral nature and the law of God do not conflict with one another. When we, by fictitious but improbable suppositions, acquire the habit of placing them in antagonistic relations, we are in danger of lessening their power over us by weakening or perverting our moral sensibilities. Extreme measures in morals may be left to themselves. Like extreme remedies in medicine they cannot be kept constantly by us without peril.

THE ENGLISH CHURCH.

There is a new era beginning for the Church of England. Its first era was that of controversy, and extended from the time of Henry VIII. to the execution of Charles I. The second era may be called that of political manœuvre, and extended from the time of the Restoration to the accession of George III. Its third era was its easy time, and is what is hardly over yet.

At a village church in the first era, there would be anti-popish, anti-puritan sermons. And there would be in the vestry, made secure by chains attached to them, the volumes of Fox's Book of Martyrs, for the poor parishioners to read. And there would be much talk about the New School of King Edward's founding.

In the second era, on Sunday, there would be frequent thanksgivings for the restoration of Church and King, and sermons telling the congregation how to vote at elections. And at the church-door there would be means contrived for the detection and prosecution of Dissenters, or it would be told with a laugh how the neighboring squire had set his hounds on a Presbyterian preacher.

The third era is not over yet, quite. In many neighborhoods, it is not even passing yet. The clergyman receives some such amount as five thousand dollars a year, chiefly for the exertion of spending it. He preaches to an easy congregation of eight or ten farmers, who read only the weekly newspaper, and to fifty or eighty other men and women, who can scarcely read at all. He christens by book, and catechises by book, and marries by book, and buries by book. He prays only by book. And he believes by book altogether. And he preaches by book'—preaches perhaps without even professing even to have composed a single sermon, in his whole life. He easily gets a charitable character, at the cost of a few dollars yearly. And he is reckoned a very kind man, if he asks John Nokes whether his wife is getting worse. In this period, it is the church as a corporation, that is the great object. A clergyman may preach Unitarianism, if only he will read the liturgy, and make it appear that some way or other, every good thing belongs to the Church. Politically he may be Whig or Tory, if only he will make people believe that the Church is Whig and Tory and every thing else that is good. Even he may scruple some religious forms, only not the divine ordinance of tithe-payments. He may doubt almost every thing, only not the bishop. He may believe almost any thing, if only he will let it be in such a way as not to threaten a division of the Church. From several late Episcopal letters, it has been as though the bishop said to his clergy, "Our church is certainly the true church, because it is so exceedingly comfortable under the blessings of God. She is a kind, good mother: and so let us believe in her devoutly. But if you must be thinking, let your thinking be done in proper places; in your libraries, and not aloud in your pulpits, where you may be heard and perhaps be understood."

But it is passing away from the English Church—this easy time! In the church of England, there are members now that are growing earnest, and that cannot believe in the thirty-nine articles as naturally as in dinner-time. And so of the Episcopalians of England some become Puseyites, Catholics indeed, only that they acknowledge the Queen and not the Pope, as the head of their church. Others become rationalists. And some others turn fantastic in belief, like the men and women of the Agapemone. But much the larger part are simply amazed, and they wonder what we mean be the use of any body's beginning to think.

A little while ago we gave an account of the Queen's judgment on the Gorham case; by which it was decided that the Church of England admits of two distinct doctrines on the subject of baptism, one the Catholic doctrine, and the other the Baptist opinion of its purpose. Lord Campbell was one of the jury, to whom the Queen delegated the investigation into the question of what is the Episcopalian doctrine as to baptism. Miss Priscilla Lydia Sellon is a benevolent lady at Plymouth, who has organised some ladies into what may be called a Protestant Sisterhood of Mercy. A number of persons have been used to subscribe money annually to aid her in her kindness to a school of orphans.

The following extracts are from letters that have passed between Miss Sellon and Lord Campbell. They illustrate very curiously the state of feeling in some members of the English Church. Miss Sellon professes to repose implicit faith in the Church of England, and yet would excommunicate Lord Campbell for an opinion, which he was advised to, by the two Archbishops of the church.

Miss Sellon. I have now to request the withdrawal of a name which, noble and honored as it is, is connected most painfully with a decision, which for the present brands the Church of England with uncatholic teaching. As a most unworthy but faithful member of that Church, I have, as your lordship will perceive, no alternative left me, in working for her, but to withdraw from one, who has assisted in a judgment which I am bound to believe is so contrary to her fundamental principles, as to be fatal to her unless absolutely rejected. It is useless to multiply words of sorrow.

Lord Campbell. I would beg you to reconsider your request that my name may be withdrawn from the list of those, who are desirous of assisting you in the truly Christian objects to which your life is devoted. I really believe that you misunderstand the judgment to which you refer, when you consider that it is so dangerous to the Church, and so discreditable to those who concurred in it. I assure you that we have given no opinion contrary to yours upon the doctrine of baptismal regeneration. We had no jurisdiction to decide any doctrinal question, and we studiously obtained from doing so. We were only called upon to construe the articles and formularies of the Church, and to say whether they be so framed as to condemn certain opinions expressed by Mr. Gorham.

Recollect that the Archbishop of Canterbury and the Archbishop of York entirely approved of what we did, and that they are as much answerable for it, as if they had been members of the Court, instead of being only our advisers.

Miss Sellon. How can I believe but that your lordship will in time perceive what is involved in your decision, and will lament as deeply as any one of us, that it should have endangered the Church by the apparent admission of heretical teaching? You tell me that, on the contrary, it will help to heal her wounds. Alas! my lord, that you should say so! How can it heal her wounds to tell us that her articles admit a heresy which her creed rejects? I may not believe it, although such words are sanctioned by the two Archbishops. My lord, I do not believe it.

But many hearts since the decision do fail. They believe that your decision is just; they do not believe that the Church of England is a witness to and a holder of the truth of God—they turn from her as not being "a light set on a hill which cannot be hid." Their faith is utterly shaken. I speak from a bitter knowledge of facts. I see her forsaken by those who have loved her.

Lord Campbell. I cannot think that I am called upon to answer your observations respecting the merits of the decision, or its probable effect upon the Church—I have only now to submit to your sentence. Though expelled from your committee and forbidden to have any communion with you in your charitable deeds, I may perhaps in parting be allowed to remind you of the peril which you incur by giving way to a religious impulse.

Miss Sellon. It is not the first time I have had cause to remonstrate at the way in which my private words have been made public by others. I would, my lord, that you and all to whom I write, would recollect that my letters are written only for those to whom they are addressed, and that I claim the courtesy most especially due to a woman, in requiring that they should not be published without my knowledge and permission. I own my lord, that I am rather indignant with you, but I am still yours humbly and affectionately, P. Lydia, the Mother Superintendent of the Sisters of Mercy.

Lord Campbell and Miss Sellon are of the better classes of the Church of England. And there are many others as good and useful and pious members as they. But the English Church professes to have only one faith, and to teach that faith; and on account of its one and certain faith is entrusted with immense funds, and is armed with the law for taxing and prosecuting and imprisoning Dissenters.

At present in the English Church, there are some members such as Jeremy Taylor would have loved; and there are others, who hope the best and try to believe the best they can; and there is a class like Miss Sellon who are all but Catholic; and there is a large class of persons, whose strongest belief is in the vulgarity of Methodist and Orthodox and Baptist Churches; and there is another class who go to the church because it is the government church,—the church of the law, and the constable—the church of glebe-lands and tithes—the church of acts of parliament. Such is the Episcopalian body of England. And such are the people on whom a new era is coming. And it may well come on them with an effect not altogether uniform but various,—indeed very various. W. H.

THE ATTRACTION OF THE CROSS.

"And I, if I be lifted up, will draw all men unto me." One illustration of the divine origin of Christianity is found in its wonderful adaptation of means to ends. Had the wise men of Rome or Athens been asked what probability there was that such a death as that of Christ would revolutionize the world, we might easily imagine the scornful answer. But the event has vindicated the means. All the works of Greece and Rome did less to quicken the moral life and to raise the moral sentiments of mankind, than that one sad death on Calvary.

Where lies the mysterious power of self-sacrifice! The existence of suffering is not the sole mystery. A still greater mystery is it, that self-sacrifice is made the most powerful influence in promoting human welfare,—that the Sufferer becomes the Savior. Is it that men are redeemed from sin, less by the statement of moral truth than by the exhibition of moral excellence, and that this is disclosed best through suffering? Is it the attraction of love and that love reveals itself only through sacrifices! Whatever the method, certain it is that the death of Christ has drawn men unto him. In some mysterious way, the attraction of Christianity has been the attraction of the cross. The declaration of Christ has proved true. The doom of Judaism and of Heathenism were alike pronounced, when Pilate delivered over Christ to be crucified.

Let us look, not across the world, but around us, and see the present power of Christ's Cross. At this moment, in the unmarked dwellings of a single city, how many sick, bereaved, suffering, desponding persons think of the Saviour, meditate on his words and learn from him how to endure and how to die! Would his words have had the same weight, had he taught from some safe and honored seat of philosophy? Nay: it is Christ who *died*, who is the world's centre to them. All of history beside, is meaningless compared with what is revealed through that one fact. It has been said, with a self-complacent sneer, that over the world, the communion table is approached by mourners,—as if the mind, then, were specially subject to some weak delusion. We see in this quite a different fact. It is, that sorrow for the moment pushes aside our shallow worldliness, awakens the holier affections, arouses the moral nature, and that in this state we are able to understand something of the infinite and blessed significance of the death of Christ. Then the mourner remembers him, who himself passed through the bitterness of death and who understands what we are and what we need. What homage do we pay to the Cross of Christ, when we say that the human heart is most attracted to it, precisely in those seasons, when our frivolity is most put aside and the purest affections and the highest sentiments most awakened! What power in the death of Christ! The world places its symbol side by side with all that is venerable and holy, makes it the companion of its sorrows, carves it on the head stone of the grave, sets it up in the chambers of its grief and the sanctuaries of its devotions and in accomplishing its holiest and most heroic purposes, can find no talisman so fitting to wear upon the heart!

But far more than this, Christ's death has drawn the living thought of Christendom to him. How much have the speculations of wise men, with which our libraries are filled, how much have both theology and philosophy shaped themselves around that event. In action too. The whole history of philanthropy, of benevolent effort, of self-devoting missions and martyrdoms for the spiritual benefit of the obscure, the depraved and the forsaken, dates from Christ's great sacrifice. It is the expansion of the same sentiment into other relations of life, which has infused into law, and legislation, and commerce and government more humane ideas. Those views which look most directly to the progress of the human race have their root, in a great degree, in the Sacrifice of Christ. From the beginning, whoever became his follower, in that act acknowledged it to be one of his first duties to think of the welfare of others, and especially of the helpless, the ignorant and exposed, and this has given its noblest direction to modern civilization.

In the rills of unnoticed and unthanked charity which flow into the lanes and by-places of every great city, in efforts to enlighten the ignorant, to reform the criminal, to save the tempted from moral exposure, to put the children of the race on the right road, to arouse the spiritual nature of men and bring them into a willing obedience to the law of conscience and God, in forgiving words between enemies, in the moral faithfulness of friendship, in the control over passions and thoughts as well as acts, how widely and beneficently do we see the influence of Christ. Take from human society the sentiments, ideas and the modifications of laws and usages directly traceable to Christ, as the fruitful Nile to its interior fountains, and you would discrown the world. When one speaks of Christ's death, he need not use halting words. The best blessings of man on earth, as well as his prospects of heaven, are associated with that event. Better the sun from the sky, than that event from human history. The hope of man, awakening in the vast valleys of despair, cries out, 'Let human art and human policy perish, but let that great inspiring, regenerating self-devotion be kept before the world's heart. Tear down, if you will, the monuments of human pride and glory, but let the Cross stand, soaring up through the twilight into the regions of the sun and speaking to the darkened earth of the ever shining light of heaven.

The death of Christ was the life of the world. The cross on the heart—the spirit of the crucified One in the heart—is the talisman of peace.

"Cor in cruce, crux in corde,
Absque sorde sit cum corde,
Quse tranquillum facist."

ORDINATION IN MILTON.

We hope that our readers will not pass over the following as the notice of a common ordination. It relates to a movement in an Orthodox church, which was until recently of the straitest sect, and indicates a state of feeling in regard to Ecclesiastical Associations, which is by no means confined to the little town of Milton. The papers are drawn up with great clearness and force, and will well repay any one interested in such matters for a careful perusal. Some of our readers will remember Mr. Lesley's piquant pamphlet published about a year ago. We rejoice to see in these papers none but expressions of kindness on the part of the new society towards those by whom they may have felt themselves aggrieved. We give below the order of exercises with the addresses.

1. Invocation. 2. S. Scriptures. 3. Hymn. 4. Sermon on the organization of the Church, general and particular, and on the present purpose, viz., one to ratify and publish the act of one portion of the Milton Church. 5. Hymn. 6. The following history of the present meeting with resolutions previously adopted, was then read by Mr. Samuel T. Bent.

It is well known, brethren, that in the fall of 1847, Mr. Lesley was invited by the First Evangelical Church in Milton to preach before it; that he continued to preach before it through the winter; that in the spring of 1848 he was invited to preach for a year, after the presbytery in Philadelphia, and the Association in Suffolk Co. Mass., had disowned him as a minister of the gospel.

It is well known that this church not only supported him with much unanimity that year, but upon the same grounds, renewed their engagement in the spring of 1849, for another year, ending with last April.

The grounds of this support were these: that this church had chosen voluntarily a minister as was their Christian right; who one, in their opinion, preached the truth, and lived a blameless life; that they felt themselves able and were qualified, to decide upon these two facts, and that no other persons or churches were so well qualified to do so as this church and these persons, among whom he lived and preached; that it was contrary to Christian right and to the best and oldest Christian usage for any foreign Presbytery, Association, Church, or Minister, to impose its authority upon this church, in matters of its own worship, in the selection of its own officers, or in the decision of its own orthodoxy; that according to the Apostolic and best puritan church order, every church or fellowship of constant christian worshippers have entire jurisdiction over the supply of their own wants, according to the law of the gospel; to select whom they will to serve them in the worship of the Lord; to select, appoint and ordain every necessary officer, for every necessary ministration; whether pastors, teachers, evangelists, messengers or deacons, male and female; only and always choosing the most pious, judicious, stable and enlightened; especially from among the elders; finally that to yield up this power or to conform to the habit of the times by which this church-right has come to be generally vested in the clergy of the denomination, or the clergy of an association, supposed to represent a number of distant or neighboring churches,—is conniving at the continuance of that spiritual or ecclesiastical tyranny, from which, in its thousand forms, the Church of Christ has been through all ages and in all lands, with more or less need and with worse or better success, wrestling to set itself free.

With these principles distinctly announced and professed, however, some members of the church felt that it would cost too much to carry them out, and make a bold exhibition of them in the face of the world. Threatened by the ministers of some of the neighboring churches, and by the so called religious newspaper press, with a practical suspension of fellowship and a virtual excommunication from the Congregational denomination, they hesitated to do what they believed to be right. Some were also afraid that the funds of the church might be endangered by returning to the form of church order which our fathers, in their love of liberty, both civil and religious, maintained and defended at every expense. Those who thus stood in awe of the associated clergy of other churches, or dreaded even a necessary return from newer to older ways, because it involved a change, or who cared more for the worldly prosperity than for the spiritual liberties of the church, withheld it from the exercise of its rights and its duty for these two years, at the same time they did its minister the injustice of obliging him every two months, to hunt up and hire some licensed and ordained stranger, to lead them in the forms of the communion service. A man the mode of whose license and ordination were the very things objected to by the church. And all this in the face of the expressed feelings of the church, and the whole tenor of the preaching which from sabbath to sabbath it endorsed.

Thus the matter stood when the second year was about coming to a close. But it could thus stand no longer. Mr. Lesley, in view of a renewal of the engagement between him and the church, called upon the church either to give up the expectation of its renewal, or to do their duty and ordain in proper form their own minister.

This Church, as represented not by a meeting of all who attend and support the Gospel, every one of whom has an equal interest in the decision of every such question,—not represented as in most other Churches by a meeting of its communicant members, both male and female,—but represented only by sixteen of its male members, one of whom did not belong to the parish, and another lived in a distant place, and had attended on its worship but one or twice in the year,—the Church thus represented chose the former alternative, and voted not to ordain its minister. His connection with the Church therefore, as a whole, ceased.

We, brethren, a part of the Church, desiring at all hazards, and even at a sacrifice of comfort and feeling, to do what we believe to be right and good; for ourselves and not for others; on our own responsibility and not on others'; in the light of our own consciences alone; neither in ill feeling nor in ill will to any; neither reproaching nor upbraiding any; but in all true and loving fellowship with our fellow Christians and dear friends around; but under the eye of God, and in the faith of Jesus Christ, and for a great principle of his Church,—we, a part of the Church, will do this day what should have been done by the whole Church two years ago.

And in doing this, we desire to break fellowship with no Church, neither do we fear the displeasure of any. We honor and love all good and wise and faithful ministers; but will not be brought under the power of any. We respect the forms of all Churches so far as the conscience of those who use them stands surety for their object, but we choose a form of our own in which to clothe our own Church life,—by which to express our own conscience. We have selected a minister, and shall ordain and empower him to serve us in the Lord. We would gladly have the universal Church present with us today, to see and record our doings and bear witness to our order. We greet the universal Church and its eternal lights and duties, by what we do this day.

And we call upon our Master, who has promised to be present with his people always, to guide our minds and hearts, and to ratify and bless our acts.

From the minutes and resolutions.

After the conclusion of Mr. Lesley's engagement with the Church, at a meeting of certain Church members, held April 21, 1850, at which Mr. Aaron D. Vose presided, the following resolutions were adopted and recorded.

Resolved—That we adjourn to meet to-morrow morning, Sunday, April 11. 1850, in the Hall of this Town, for social public worship; with any other christian brethren who please to meet there with us: and after that, on as many Lord's days, in the same place, as we find it convenient.

Resolved—That we request our brother J. P. Lesley, to meet with us, and lead our devotions, upon each successive Lord's day, so long as we find it convenient; as well at such times when we celebrate the Lord's Supper, as on other and common occasions.

Attest. Samuel T. Bent, Sec'y.

These resolutions being read aloud at the commencement of divine worship on the day following, Sunday, April 21, in the place of meeting appointed, were accepted by the part of the Church then and there present, as a real and virtual ordination of Mr. Lesley to all the duties of a minister, and as such accepted by him. It was thought proper, however, afterwards both to publish and to solemnize it, by a separate and appropriate service, such as we hold to-day.

And now, Brethren,—

All who acknowledge this to be a true statement of facts;

All who heartily sympathise in these principles of Church fellowship;

All who are willing to sustain these resolutions, so far as future events and a good conscience shall dictate;—

Let them, now and here, signify the same by rising and standing upon their feet.

[Addressing the assembly.] Do you, a part of the male and female members and supporters of the First Evangelical Church in Milton, and any others present, acknowledge the general truth of these facts, sympathise in good degree with these principles, and join in these resolutions?—[We do.]

Then in your name, I proclaim Peter Lesley, Junior, your minister, ordained by you to lead in all public services, whatsoever of religious worship, in which you may see fit in common to engage; to continue such so long as these resolutions remain unchanged; and to receive from your common Church treasury, a competent support.

Let us pray.——

An Address by Mr. Aaron D. Vose, another member of the Society:

Brethren:—We know that all who attend the public worship of the Sanctuary, ought to be worshippers of God the Father in the spirit and truth of his Son Jesus Christ; ought to be Christians, Christ's followers and servants, obedient to all his commands, professors of all his words, and consistent in his walk and conversation.

We hold, therefore, that the idle, the quarrelsome, the profane, the indecent, the intemperate, liars, slanderers and unjust persons, although they may come regularly to church, can neither be true and acceptable worshippers of God, nor members of Christ's Church. If they come to church, they are to be regarded as persons who desire to appear respectable, or to find amusement.

On the other hand, all who, being dead in trespasses and sins, are moved to desire life;—feel unwilling to remain any longer lost in their wicked ways; look to Christianity as a school of salvation, to Christians as the best examples and companions in salvation; to the Church of Christ as a fellowship of good and happy persons; and to Jesus Christ as the appointed redeemer and saviour of lost men;—all such, not only ought to be, but are, lambs of his flock, and members of his Church on earth; wherein if they continue faithful to this faith, they will be prepared for his Church above.

This is the distinction between the Church and the world, and neither votes, nor covenants, nor church privileges can make any other and different one.

All those who come to church with a sincere desire both to be and to show themselves forth to be true Christians, are, by virtue of this sincere desire, members of Christ's Universal Church, and ought not to be excluded from its rites, Baptism and the Lord's Supper.

But those who have *not* this sincere desire to learn of Jesus and be gradually sanctified by his Divine Truth, *are* not and cannot be made by any human law or covenant whatsoever, members of his church, and have no reason to participate in its symbolical rites, Baptism and the Lord's Supper.

If any man or woman has this desire to follow the Lord, begotten in their heart, they are bound to show their faith in his atoning death by celebrating it according to his commandment.

But if any man or woman has *no* such fixed desire to love and serve Christ and be saved by him, then they have no right to come to the communion; and if they *do* come, God will judge them, not man, and they will eat and drink their own condemnation; as the apostle says.

The Communion which we celebrate is an open Communion. Before every one who seeks salvation by Jesus Christ, our Lord has "set an open door which no man can shut." We welcome to our Communion "all who in every place call upon the name of Jesus Christ our Lord, both their's and our's." We ask but this great question, Is *our* Saviour yours? Is *our* Lord yours? Do you believe in God's dear Son as the Saviour and Redeemer or the world; in his Gospel as your charter of life and rule of duty; in his spirit as your guide and guard; and do you desire heartily to live as he directs, to die with him to sin, and to live with him to holiness, that you may be glorified with him in heaven? We do not ask you to *promise* anything, but to *pray* without ceasing. We require no future pledge, but a present determination. We present you no creed, but a desire to see "your faith working by love and purifying your heart" from day to day. We make no written covenant with you,—trusting that we are bound up together in the sure bundle of life, and believing that the first Christian duty is to watch over one another and bear one another's burdens.

There are some here no doubt who would gladly eat and drink at the Lord's table in remembrance of his atoning death, but have never felt themselves permitted; restrained by conscientious scruples or otherwise. We hope that such will see their way clear to unite with us in exhibiting the greatest of all events in God's good providence for our unhappy race,—not with a superstitious notion of receiving sanctifying grace from the act, but in token of their sincere desire to be, through the grace of Jesus Christ, what they know that they ought to be,—his true and living disciples.

It remains now for us, who have been, so called, church members—that is, who have actually been accustomed to celebrate regularly the communion of Christ's death,—to affirm, on our own part, so far as we are at present unhappily separated from our non-communicant friends in the duty and pleasure of that celebration, that we will therein be orderly led by the minister ordained for other public services.

All those male and female communicants therefore who wish to join in ordaining their public teaching minister, to preside also at their future communion seasons, and at the rites of public baptism whenever that shall be,—will signify the same by rising and standing on their feet.—[Communicants rise.]

[To the Minister.] Do you, Christian brother, *accept this duty;* and promise to fulfil it according to the ability and grace bestowed upon you?——[I do.]

[To the Communicants.] Do you, Christian brethren, promise to subject yourselves to the proper and orderly guidance of this your minister, in the celebration of the Communion and in the rite of Baptism?——[We do.]

I proclaim, then, in your name, that the teaching minister of this portion of the first Evangelical Church in Milton is regularly ordained, appointed and empowered, by you, to preside for you, at the public rites of the Lord's Supper and of Baptism, wherever you may worship together; and for all others also who may join themselves unto you in the same holy Communion; but for no *other* Church or people whatsoever.

Let us pray.

7. Hymn.

8. Benediction.

MR. WEBSTER AND MR. MANN.

To the Editors of the Christian Register:

Gentlemen,—In your paper of June 22d, you published an extract from Mr. Mann's letter to the Atlas of June 6, attacking Mr. Webster. Permit me to say, in reply to that attack, that it does not reach Mr. Webster in any way or in the slightest degree. What is said in it about Judge Story's opinion;—about stealing a horse;—about Mr. Butler's bill; and indeed the whole drift and current of Mr. Mann's letter, both in the part you publish and in the rest of it, goes upon the ground, that Mr. Webster had denied the *power* of Congress to pass a law granting the right of trial by jury in case of the seizure of a man as a slave in a free state.

Now Mr. Webster did no such thing. Mr. Mann had said, in his letter of May 3, that this right was "*secured* by the constitution" Mr. Webster denied this statement in his letter of May 15, saying "nothing is more false than that such jury trial is *demanded* in cases of this kind by the Constitution either in its letter or spirit." Mr. Mann in his letter of June 6, which is intended, as it might seem, to assail Mr. Webster's position, shows—not the *demand* upon Congress to grant such a trial,—but the *power* of Congress to grant it, and attacks Mr. Webster all the way, as if he had denied such *power*; not seeming to know that Congress every session do a great many things not "demanded" or "secured" as rights by the Constitution, but which, under the Constitution, they have full *power* to do. Nay, more; in his Postscript, Mr. Mann says that Mr. Webster had just introduced a bill into the Senate in exercise of this power and intended to give this very right of trial to the alleged slave;—so that Mr. Mann himself admits, that Mr. Webster does *not* hold the very opinion which he (Mr. Mann) at the same time devotes four or five columns to vituperate him for *holding*.

Whether this be an absurdity or a disingenuousness I will not endeavour to determine, though the tone of the extract you have given from Mr. Mann's letter would justify me in speaking of him in any way that truth would permit without regard to the severity of what I might say. R.

Warren Street Chapel. The Teachers of this Institution propose a change in their arrangements on the approaching 4th of July. A Breakfast, Morning Concert, and Sale of Flowers, fancy goods &c., at the Chapel will take the place of the usual Floral Procession.

In the afternoon a Festival is in contemplation for the children at the Public Garden.

We heartily wish our friends all success, and trust that the public patronage will be such as to remunerate them for their past exertions and encourage them in this and all their future endeavors for the good of the people and the advantage of the Chapel on the national anniversary.

[For the Christian Register.]

MRS. REBEKAH MUNROE.

Messrs. Editors:—I have seen notices of the death of this excellent lady in several papers, none of which mention the place of her birth and residence during her early years, and till after her marriage. She was a native of Northboro', being the eldest daughter of the late Col. Wm. Eager of that place. Soon after her marriage with Mr. Munroe, she with her husband connected herself with the First Congregational Church in the early part of my ministry, and here their three children were born and baptized.

After several removals, they went to Quincy, (Ill.) where they assisted in the formation and support of the Unitarian Society in that place, under the pastoral care of the faithful and devoted Mr. Moore. They afterwards removed to St. Louis, (Mo.) connecting themselves with the Society of Mr. Elliot, who was to them even as a son or brother. After an absence of many years they revisited during the last summer, their native place, where they were welcomed by many of their former acquaintances, who were glad to see their faces again. It was during my absence in Europe, so that I could not share in the pleasure which I had long anticipated, of meeting again with the friends of my youth. Mrs. M. died very suddenly of apoplexy, May 18th, aged 53. A few days before her death, she was present at the Consecration of a new Cemetery in which she had taken a lively interest, and where she wished her body to be laid. Her wishes were complied with, and she was the first tenant of the grounds there consecrated and set apart for the dead. She was a strong-minded, true-hearted, energetic woman—and to her other excellencies was superadded a rational and sincere piety. She was much respected and beloved by those who knew her, and her loss will be widely and deeply felt in the home of her youth as in her distant home, from which she was so suddenly removed to a better home in "the Father's house."

Northboro', June 8th, 1850. J. A.

Notices of New Publications.

Latter-Day Pamphlets: Edited by Thomas Carlyle. Nos. V. and VI.

Parliaments are the subject of one of these tracts. Still Mr. Carlyle keeps calling for the wisest man to mount the throne; but the wisest man does not do it, nor even show himself yet.

In this tract Mr. Carlyle insists that most men are fools, and cannot know or choose a wise man to counsel them, except by a rare and blessed chance—that in parliament, in literature, and in all public stations, men are mostly fools and talk folly, or else babble the truth smoothly, perhaps, but unworthily and perniciously—that when fools will talk, they become hateful, detestable, and dangerous—that men who cannot see what he himself says are enchanted human asses—that most men are ordained slaves by Heaven as being men of not much mind—that thick-skulled men and men who can only make money, have got to know their betters and to be advised by them, and to serve them or to do worse—that wisdom is the principal thing—that the very worthiest man has but a poor chance, if he appeal to universal suffrage.

"John Milton, inquiring of universal England what the worth of Paradise Lost was, received for answer, Five Pounds Sterling. George Hudson inquiring in like manner what his services on the railways might be worth, received for answer, (prompt temporary answer) Fifteen Hundred Thousand ditto. Alas, Jesus Christ asking the Jews what *he* deserved, was not the answer, Death on the Gallows!"

Slaves by nature, by smallness of mind, and length of tongue! Most men are slaves truly. But "the essence of all religion that was and that will be is to make men *free*. Who is he that *in* this Life-pilgrimage, will consecrate himself at all hazards to obey God and God's servants, and to disobey the Devil and his? With pious valor, this free man walks through the roaring tumults, invincibly the way whither he is bound."

In the pamphlet on the Stump-Orator, Mr. Carlyle expresses his detestation of him. A fool haranguing fools is a mournful spectacle to Mr. Carlyle. He believes that even wise counsel may be darkened by words without knowledge—that it is the divinest privilege granted to men to have here and there a wise man among them, who will talk to them—that it is a curse on men, when they get enchanted with eloquent common place and grand nothings-at-all—that for a man of no original power to utter himself is a nuisance, an abomination, a dangerous thing, and what ought to be stopped—that Parliament will train you to talk, and to hear patiently quantities of foolish talk, but depend upon it, it will also train you for Beelzebub, Satan, or however you may name the too authentic Genius of Eternal Death.

Mr. Carlyle denounces liars, and men who speak for the sake of speaking. "All loose tongues, too, are akin to lying ones; are insincere at the best, and go rather with little meaning; the thought lying languid at a distance behind them, if thought there be behind them at all."

In these pamphlets there is good reading—very good reading. But the truth in them is exaggerated and deteriorated with an amalgam of something not quite true. So at least it seems to us. Into some of the more obscure regions of thought, Mr. Carlyle's insight is wonderful, wonderfully clear. And happy are they that see along with him! But see as he sees in all things, we suppose no other man can. For Mr Carlyle is many men in one, and he is first one character and then another. At one time he is as sad as a penitential hermit; and at another he laughs aloud like an English squire after dinner. One day he is all compassion, and he will weep over anybody and everybody; and another day he could wish to be the world's hangman. One hour he stands in the market-place, as solemn as a prophet; and the very next hour he is inside a puppet-show making the crowd laugh at Punch and Judy. One week he lectures not England only but America; and the next week he wishes every man had his tongue cut out, that there might be no more talking. In the morning he knows himself a man to be trusted and followed; but in the evening he bemoans himself as being a man forlorn and God-abandoned.

He is body as well as spirit: and the body with him perhaps is weak. But honor to him! The light that is in him might be clearer than it is, perhaps. But it is true light. Some people think him simply moon-struck. But did he belong to the moon, California would be a cheap price for this world to buy him with. Here are two or three more sentences, with more or less truth in them:—

"I tell you the ignoble intellect cannot think the *truth* even within its own limits, and when it seriously tries.

"Fail, by any sin or any misfortune, to discover what the truth of the fact is, you are lost so far as that fact goes!

"No grand doer in this world can be a copious speaker about his doings.

"How do men rise in your Society? In all Societies, Turkey included, and I suppose Dahomey included, men do rise; but the question of questions always is, what kind of men? Men of noble gifts, or men of ignoble? It is the one or the other; and a life and-death inquiry which!

Mr. Carlyle tells us how it is now with the clergy in England, and how it was once.

"Angry basilisks watch at the gates of Law and Church just now; and strike a sad damp into the nobler of the young aspirants. Hard bonds are offered you to sign; as it were a solemn engagement to constitute yourself an impostor before entering; to declare your belief in incredibilities,—your determination, in short, to take Chaos for Cosmos, and Satan for the Lord of things, if he come with money in his pockets."

This is Mr. Carlyle's opinion in reference to the signing of the thirty-nine articles. And in the following he intimates his belief that a clergyman ought to be endowed with qualities and experiences, compared with which, voice, manner and prosody are nothing:

"As for the Priest, though his trade was clearly of a reading and speaking nature, he knew also in those veracious times, that grammar, if needful, was by no means the one thing needful, or the chief thing. By far the chief thing needful, and indeed the one thing then as now, was that there should be in him the feeling and the practice of reverence to God and to men; that in his life's core there should dwell, spoken or silent, a ray of pious wisdom fit for illuminating dark human destinies;—not so much that he should possess the art of speech, as that he should have something to speak." W. M.

THE PAST, PRESENT, AND FUTURE OF THE REPUBLIC. Translated from the French of Alphonse De Lamartine. Author of, &c. New York: Harper & Brothers. 1850.

Precisely what position History is to assign to Lamartine in relation to the present Republican attempt in France, is a subject of curious conjecture. Elevated to the leadership of an unprecedented Revolution, without commanding abilities,—dropped from popular confidence without crime or unfaithfulness,—as brilliant a literary genius as he appears to be honest in his patriotism,—a poet but not a politician,—a thorough Frenchman in every fibre of his frame,—he seems to have owed both his sudden promotion and his want of success to the whimsicality and caprice of the French people. In this work he has done what he can to vindicate, to future times, his character as a philosopher and statesman. He discusses the principles and prospects of the Republic with just as little reserve as if the fortune to manage it had not been the one great event of his life. The main topics he discusses are Suffrage, Taxation, and Socialism. He advocates Electoral Districts as against the General Ticket System, and Indirect Suffrage as against the direct vote of the citizen for the Representative. He distinguishes the true Socialism from the false, and abhors, with cordial abhorrence, all that is commonly understood by the name of Socialism; he contrasts Republicanism with the Communist Socialism, and thinks that in France the former will ultimately triumph over the latter, its desperate enemy.

Taxation,—not "progressive" according to property, but uniform and proportional for all degrees of property,—he regards not as unproductive, but as a circulation, an excitement, an impulsion, a fructification, a multiplication of the general wealth of the people, the great distributor of capital, of revenues, of wages, of the public and of private fortunes. To say that this book is not excellently written, and has not a liberal supply of startling effects and rhetorical tricks, points of exclamation and interrogation, apostrophes, and abrupt transitions, would be to say that it is not Lamartine's.

ASYLUM OF THE BLIND. Eighteenth Annual Report. 1850.

In reading this Report we have been struck with the advantage which one possesses, who writes with a profound and thorough knowledge of the subject. Dr. Howe's reports are valuable additions to the philosophy of the human mind. Every page shows a remarkable skill in analysing mental operations, and in appreciating the nature and bearing of different kinds of moral influences. We have marked for insertion various extracts with which we propose hereafter to enrich our paper.

MR. WEBSTER AND MR. MANN.

We have published Mr. Mann's view on the possibility of introducing slavery into New Mexico, and now, that our readers may judge for themselves, are happy to publish what Mr. Webster has said on the same subject in his letter to a number of gentlemen on the Kennebeck. If we had room we should be glad to publish the whole of Mr. Webster's letter as well as Mr. Benton's remarks in a recent speech in the Senate.

Gentlemen, one of the exciting questions of the present moment respects the necessity of excluding slavery, by law, from the Territories lately acquired from Mexico. If I believed in any such necessity, I should, of course, support such a law. I could not do otherwise, consistently with opinions very many times expressed, and which opinions I have no inclination to change, and shall not change. But I do not believe in any such necessity. I have studied the geography of New Mexico diligently, having read all that I could find in print, and inquired of many intelligent persons who have been in the country, traversed it, and become familiar with it.

New Mexico may be considered as divided into two parts, one lying on the east side of the Rio Grande, from its mouth to the Paso del Norte; this is claimed by Texas; the other extends along the river, on both sides, from Paso del Norte to the forty-second degree of north latitude, or the boundary of Oregon. Of this part, also, that which lies on the eastern side of the river, is claimed by Texas. The whole extent of both parts can hardly be less than one thousand miles, and by the windings of the river, much more. The southern part is far less mountainous than the northern; it has, nevertheless, mountain peaks and mountain ridges. From San Antonio de Bexar, which is a hundred miles north of the Gulf of Mexico, and near the western line of the actual settlements in Texas, it is five hundred and seventy miles to Paso del Norte, by a track or road, recently explored, keeping east of the Rio del Norte and south of the Gaudalupe mountains; the general direction of which road is west by north. This whole country is of very little value. The mountains are barren, and a great portion of the more level country is a mere desert of rocks and sand. Sometimes prairies are met with, producing grass in more or less abundance; but the decisive and fatal characteristic of the country, is the want of water. In traversing this region, travellers not unfrequently find themselves without water for twenty or thirty miles, and sometimes even for longer distances. I think an exploring expedition, which within the last year passed along this route, found no water for seventy miles. It may be truly said, that here is a country of six hundred miles in extent, which, in its general character, must be described as a barren desert. I agree, that in a considerable part of this desert, African slave labor is not necessarily excluded by the law of climate; the climate is mild enough; but, then, *all labor*, free or slave, all cultivation whatever, is excluded, for all time, by the sterility of the soil, throughout this vast arid region. There may be trifling exceptions here and there, on the banks of some of the streams; but the general character, without doubt or question, is such as I have represented it. Major Gaines, a very intelligent gentleman, lately a member of Congress, and now Governor of Oregon, traversed a part of this country during the Mexican war, and this is his description of it:

"The country, from the Nueces to the valley of the Rio Grande, is poor, sterile, sandy, and barren, with not a single tree of any size or value on our whole route. The only tree which we saw, was the musquit tree, and very few of these. The musquit is a small tree, resembling an old and decayed peach tree. The whole country may be truly called a perfect waste, uninhabited and uninhabitable. There is not a drop of running water between the two rivers, except in the two small streams of San Salvador and Santa Gartrudus, and these only contain water in the rainy season. Neither of them had running water when we passed them. The chaparral commences within forty or fifty miles of the Rio Grande. This is poor, rocky, and sandy; covered with prickly pear, thistles, and almost every sticking thing—constituting a thick and perfectly impenetrable undergrowth. For any useful or agricultural purpose, the country is not worth a *sous*.

"So far as we were able to form any opinion of this desert upon the other routes which had been travelled, its character, everywhere between the two rivers, is pretty much the same. We learned that the routes pursued by General Taylor south of ours, was through a country similar to that through which we passed; as also was that travelled by General Wool from San Antonio to Presidio, on the Rio Grande. From what we both saw and heard, the whole command came to the conclusion which I have already expressed—that it was worth *nothing*. I have no hesitation in saying, that I would not hazard the life of one valuable and useful man for every foot of land between San Patricio and the valley of the Rio Grande. The country is not now and never can be of the *slightest value*."

That most lamented and distinguished gentleman and officer, the late Colonel Hardin, of Illinois, entirely concurs with Major Gaines. Here is his account:

"*The whole country is miserably watered. Large districts have no water at all. The streams are small and at great distances apart.* One day we marched on the road from Monclova to Parras, *thirty-five miles, without water*—a pretty severe day's march for infantry.

"Grass is very scarce, and indeed there is none at all in many regions for miles square. Its place is supplied with prickly pear and thorny bushes. There is not one acre in two hundred, more probably not one in five hundred, of all the land we have seen in Mexico, which can ever be cultivated; the greater part of it is the most desolate region I could ever have imagined. The pure granite hills of New England are a paradise to it, for they are without the thorny briars and venomous reptiles which infest the barbed barrenness of Mexico. The good land and cultivated spots in Mexico are but dots on the map. Were it not that it takes so very little to support a Mexican, and that the land which is cultivated yields its produce with little labor, it would be surprising how its sparse population is sustained. All the towns we have visited, with perhaps the exception of Parras, are depopulating, as is also the whole country."

The country higher up, that is, along the Rio del Norte, from Paso del Norte to Santa Fe and Taos, is different in this respect. Through this part of New Mexico the river runs between immense mountains, with strips or ribands of land along its banks, not always continuous, but which are cultivated with grains; but only by means of irrigation. Allow me, gentlemen, to lay before you the creditable, the exact, the authoritative description given by Mr. Smith, the Delegate from New Mexico:

"New Mexico is an exceedingly mountainous country, Santa Fe itself being twice as high as the highest point of the Alleghanies, and nearly all the land, capable of cultivation, is of equal height, though some of the valleys have less altitude above the sea. The country is cold. Its general agricultural products are wheat and corn, and such vegetables as grow in the Northern States of this Union. It is entirely unsuited for slave labor. Labor is exceedingly abundant and cheap. It may be hired for three or four dollars per month, in quantity quite sufficient for carrying on all the agriculture of the Territory. There is no cultivation except by irrigation, and there is not a sufficiency of water to irrigate all the land.

"As to the existence, at present, of slavery in New Mexico, it is the general understanding that it has been altogether abolished by the laws of Mexico; but we have no established tribunals which have pronounced, as yet, what the law of the land in this respect is. It is universally considered, however, that the territory is altogether a free territory. I know of no persons in the country who are treated as slaves, except such as may be servants to gentlemen visiting or passing through the country. I may add, that the strongest feeling against slavery universally prevails through the whole territory, and I suppose it quite impossible to convey it there, and maintain it by any means whatever."

My speech was delivered on the 7th of March. Speaking of what I thought the impossibility of the existence of African slavery in New Mexico, I said, "I would not take pains uselessly to reaffirm an ordinance of nature, or to re-enact the will of God." Everybody knew that by the "will of God," I meant that expression of the Divine purpose in the work of creation, which had given such a physical formation to the earth in this region, as necessarily to exclude African slavery from it forever. Everybody knew I meant this, and meant nothing else. To represent me as speaking in any other sense, was gross injustice. Yet a pamphlet has been put into circulation, in which it is said that my remark is, "undertaking to settle by mountains and rivers, and not by the Ten Commandments, the question of human duty." "Cease to transcribe," it adds, "upon the statute book what our wisest and best men believed to be the will of God, in regard to our worldly affairs, and the passions which we think appropriate to devils will soon take possession of society." One hardly knows which most to contemn, the nonsense, or the dishonesty of such commentaries on another's words. I know no passion more appropriate to devils, than the passion for gross misrepresentation and libel. And others, from whom more fairness might have been expected, have not failed to represent me as arguing, or affording ground of argument, against human laws to enforce the moral law of the Deity. Such persons knew my meaning very well. They chose to pervert and misrepresent it. That is all.

In classical times, there was a set of small but rapacious critics denominated *captatores verborum* who snatched and caught at particular expressions; expended their strength on the *disjecta membra* of language; birds of rapine, which preyed on words and syllables, and gorged themselves with feeding on the garbage of phrases, chopped, dislocated, and torn asunder, by themselves, as flesh and limbs are by the claws of unclean birds. Such critics are rarely more distinguished for ability in discussion, than for that manly, moral feeling, which disdains to state an adversary's argument otherwise than fairly, and truly, and as he meant to be understood.

It has been thought remarkable, that an intelligent field officer in the American Army, in writing a private letter to a friend here, dated at Santa Fe, the capital of New Mexico, two days before my speech was delivered, that is, on the 5th of March, should have used this language:

"We have no papers, later than the President's message. I fancy Congress, is debating about slavery in New Mexico, where *slavery is prohibited by a stronger than all human laws—the law of climate, and production, and self interest.* Not more than a hundredth part of New Mexico could ever be cultivated if water were ever so plenty, such is the soil, the topography, and rock of this land. But in the centre of a vast area, without vast bodies of water, the rocky surface sending what little water falls upon it rapidly down to the ocean, under an atmosphere ever thirsty, into which evaporation is marvellously rapid, not more than one part in two hundred and fifty can ever be improved."

And now, gentlemen, I have one other consideration to bring to your minds, and that is, that the slavery of the African race does not exist in New Mexico; that it is altogether abolished; that there is not a single African slave to be found among any of its mountains, or in any part of its vast plains. And the people of Mexico, to a man, are opposed to slavery: their state of society rejects it; their use of cheaper labor rejects it; the opinions, the sentiments, and feelings of the people, all reject it, as warmly and decidedly, as it is rejected by the people of Maine.

And it appears to me just about as probable that African slavery will be introcuced into New Mexico, and there established, as it is that the same slavery will be established on Mars' Hill, or on the side of the White Mountains.

Among the maxims left us by Lord Bacon, one is, that when seditions, or discontents arise, the part of wisdom is, to remove, by all means possible, the causes. The surest way to prevent discontents, if the times will bear it, is to take away the matter of them; for if there be fuel prepared, it is hard to tell whence the spark shall come that shall set it on fire. So counsels Lord Bacon; but with us, there are other advisers. Although the dispute be obviously altogether unimportant, and although the times will well bear the taking away of the matter of it, their patriotic ardor still admonishes us to continue the contest—to fight it out; if the oyster be gone, still to make a fierce battle for the shell; nor give up the warfare till we obtain a joyful victory, or shall nobly fall.

CONFIRMATIONS. The Hon. Abbott Lawrence has been confirmed by the Senate of the United States as Minister to the Court of St. James. John Davis Esq., son of Senator Davis, has also been confirmed as secretary of Legation to the same Court.

GENERAL INTELLIGENCE.

IMPOSTOR.—A friend in Northampton writes to us as follows:—"Should any one be asked for help by an excessively dirty (inexcusable) and excessively seedy (pardonable) young man, short, thick set, brown complexioned, claiming to be of Dutch origin, and professing to be on his way, under the auspices of Rev. Mr. Elliot of St. Louis, to enter the Theological School at Cambridge, and bearing a letter from Rev. Mr. Shippen of Chicago to Rev. Mr. May of Syracuse, and claiming to be consigned (a precious freight) to Rev. Dr. Putnam of Roxbury, for whom he has no letter, he will do well to invite him into the house long enough, not to do unto him as did Jael, Heber's wife, unto Sisera, and yet long enough to nail him by due process of law and secure for him a Summer residence in some convenient stone building. I felt myself little doubt of his dishonesty, from the beginning, and gave him nothing but a dinner, which seems always to be safe. Whilst he was satisfying his appetite, I thought it no great thing that he should satisfy my curiosity; and finding that he claimed to have read "half of Homer," and to have studied the Greek Grammar thoroughly, I tried him upon a synopsis of *tupto*, the fashionable verb in my day. He rose as suddenly as if the English of the word had been practically explained to him, and without so much as attempting a reply bowed himself off, to be in readiness for the next train, which however he did not take, preferring to obtain from a benevolent parishioner of mine, by a wholly unauthorized use of my name, and by a lying story, quite a large part of his fare to Boston.

"Being exceeding gullible, I am very desirous that such men should be arrested. They harden a man's heart when they do not succeed in picking his pocket, so that, spiritually or temporally, one is sure to be a loser by them. Will you oblige me by inserting this, or enough of it to put your readers on the guard for this unwashed novice, that he may gain admission as soon as possible into a different public institution from that upon which he professes to have his mind!"

ATHENÆUM GALLERY.—The present collection of pictures is universally esteemed, we believe, the best which has ever been exhibited in this city. In addition to many valuable pictures which are owned by the Athenæum, and others of still more value which have been loaned by their proprietors for the season, the Gallery contains a collection of many of the best works of Allston, such as one can hardly hope be will brought together again. It is an exhibition, which no one who takes any interest in art should neglect to visit.

CALIFORNIA EMIGRATION.—The Providence Journal has the following remarks upon the effect which the enormous emigration to California has had upon the West:

"The West is feeling more and more the effect of the emigration to California, which has made great inroads upon the capital and upon the productive population of that whole region. Many people have raised money at heavy sacrifices upon mortgages of their property and by other expedients, and leaving growing settlements that required all their care, have joined in the general rush for the gold regions. Those who, from choice or necessity remain, find business dull, money scarce, and enterprise discouraged.

"The California drain has not been without its effect even upon the Atlantic region, where the abundance of capital, the overflowing population and the diversity of labor enable the people to work busier and endure it. But upon the West whose undeveloped resources require all the capital and all the population that belong to it, this new element must exercise a very important influence. We do not see how the West is to recover from it immediately. It will not receive the benefit of the returns from California, as speedily or as largely as the Atlantic states which have suffered less. It will not be immediately that even on this side of the mountains we shall receive back the large investments which we have entrusted to the chances of California. The Western states must of course wait still longer, for that golden tide to flow back upon them.

"As an evidence of the extent to which the emigration has effected the industrial pursuits of the West, it is stated that lead is now imported into San Francisco from France, the work in lead mines of this country having been interrupted by the departure of so many miners in search of the precious metal."

BATTLE WEEK. Tuesday, June 18, was the anniversary of the memorable battle of Waterloo; and the currrent week is not a worthy for the anniversary of more bloody and important battles fought within some two centuries past, than any other seven days of the year. The battle of Naseby, between the Cavaliers and Roundheads, was fought June 14, 1654; of the Russian and Swedes at Poultowa, June 19, 1700; of the Allies and French at Dettingen, June 18, 1764; of the Austrians and Prussians at Kolin, June 17, 1757; of the Americans and British at Bunker Hill, June 17, 1775; of the Russians and French at Frebbia, June 19, 1799; of the same at Marengo, June 14, 1800; and again at Friedlands, June 14, 1807; of the British and French at Salamanca, June 21, 1813; of the British and Americans at Niagara, June 15, 1814; of the French and Prussians at Ligny, June 16, 1815; and lastly of the British and French at Waterloo, June 18, 1815. It would be easy to show that in most of these terrible fights something decisive has been gained to the great cause of civil liberty, and that thus the entire week is made up of red-letter days in the calender of freedom.

A NEW KIND OF GAS. With regard to this extraordinary discovery of Mr. Paine, by which light and heat are obtained from *water* at a mere nominal expense, the New York Courier and Enquirer states as follows:

"Mr. Paine claims to have discovered that electricity is ponderable and compressible; and also, that water is a simple elementary substance, which he can transform by a peculiar application of the electric fluid into either hydrogen or oxygen gas with little cost or effort.

"The theory of the process has as yet been very crudely stated, and in its present shape is absolutely unintelligible. But whether it is in reality true or false, we care little. All theorising upon the subject is as yet premature. Facts, absolute palpable facts, are the great pre-requisites of all correct induction,—and a single one of these is worth a thousand unsupported theories. A few of such facts we already have, and they come to us too, in no questionable shape.

"The production and the combination of the gas have both been carefully observed by some of the most scientific men of the country. Every part of the apparatus, except the internal structure of the helices and electrodes, has been examined, and no deception in the experiments has been detected, or any mode yet pointed out by which such results can be produced on any accredited principle of science. An apparatus, capable of supplying three thousand burners, is now in operation at the Worcester Exchange, and produces a light of the purest flame, steady and free from glare, and yet so luminous as to make distinguishable the faintest tints of blue and green. A stove is also exhibited fed by the same means, and giving out all the heat ever required for domestic purposes. Shrewd practical men have shown that they know how to estimate both the professional incredulity of *savans* and the paltry derision of sciolists by taking the most effectual means of subjecting the reality of the discovery to the most rigid tests, and of securing the proprietary right at every cost in case it prove successful. We rejoice that this matter has at last been taken up with this earnest truth-seeking spirit. In view of the incalculable results to the social destines of our race, an announced discovery like this would be entitled to the most patient and severe investigation, even though its promise of success were a thousand times weaker. The world has too often greeted its greatest benefactors with cold derision, and received their proffered gifts with sullen indifference. The frequency with which it has had to reverse its own judgments, and immortalise those it once contumeliously rejected, by this time ought to have taught it to be a little less presumptuous in its first conclusions."

AMERICAN INSTITUTE OF INSTRUCTION. An exchange paper states, that the American Institute of Instruction has determined to hold its next annual Convention at Northampton, on Tuesday, Wednesday and Thursday, the 13th, 14th and 15th of August next. The lecturers upon the occasion have not been announced, but the exercises of the Institute for twenty years, the period of its existence, have ever been of rare interest, and have been shared in by the best minds of the country.

CHURCH REFORM. The subject of reforming the established church of England is vigorously discussed in Great Britain. All the religious and many of the secular papers are filled with it, and Parliament occasionally takes up the matter. In the last number of the *Westminster Review*, there is an exceedingly able article against the church, written with all the brilliancy and learned allusion of Macaulay, with greater freedom of expression than he usually indulges. The *British Quarterly Review*, too, says that the Gorham case has already brought Church and State into open strife, and is "become a life-and-death struggle, a convulsion such as Great Britain has not seen, nor any thing like it, since the Stuart dynasty forfeited their throne and their crown."

DESTRUCTION OF THE TEMPLE AT NAUVOO. The temple of Nauvoo, erected by the Mormons, finished in 1845, and partially burnt in 1848, was destroyed by a hurricane on the 27th ult. It had been purchased by the Icarian Community, for their purposes, and preparations had been commenced for fitting it up. The storm which destroyed it is described by the Secretary of the Community as one of the most sudden and fearful ever witnessed. The damage from the storm extended through all the possessions of the Community.

INVENTION IN THE SOUTHERN STATES. From a table, carefully compiled from official sources, we see that there were issued from the Patent office, at Washington, during the year ending May 28th, 1850, nearly ten times as many patents to citizens of the Northern, as to those of the Southern States. There were issued to inventors in Free States, 888 patents, and to those in Slave States, including the District of Columbia, 94. The inferiority of those from the South, both as regards the inventions themselves, and the construction of models, is noticeable to every examiner.

BROWN UNIVERSITY. We learn from the Providence Journal that $93,000 have been received and confidently assured towards the reorganization and future maintenance of Brown University. The Journal says:

"The facts and deductions presented in Dr. Wayland's report, have carried conviction with them everywhere, and an interest has been awakened which promises not only to secure the necessary funds to put the plan into operation, but also to maintain it, and to extend its usefulnes after it has become established."

AMERICAN EDUCATION SOCIETY. The receipts of the American Education Society last year were $32,000—$1900 less than the year before. The disbursements were $30,000. More students have been assisted than during the previous year. The Society is free from debt, and has no liabilities of any sort, but the Board fear, that unless the receipts are larger, they will be obliged to deny new applicants, or cut down the quarterly stipend to all who depend upon them, for support. Their report states that 436 young men have been aided by the different colleges and theological seminaries. Of these, 229 are theological students.

A NEW COLONY IN GEORGIA. An English gentleman, agent for a London Emigration Company, has purchased about one hundred and fifty thousand acres of land in Irwin County, Georgia, for the purpose of getting it settled by English operatives and manufacturers. They are situated in a fine cotton-growing region, near navigable streams, copiously supplied with water power, and possess an abundance of timber. He will urge upon his company the speedy construction of a railroad from their lands to some of the principal towns in the vicinity.

POPULATION OF ST. LOUIS. St. Louis contains 80,000 inhabitants, one-half of whom are foreigners. Of this half, at least two-thirds are Catholics. Its steamboat tonnage is 25,000 tons, worth nearly two million of dollars. Its exports and imports are equal to one-third of the whole foreign commerce of the United States.

HOW TRUTH IS PROPAGATED IN ITALY.—At one of the private meetings of a religious association in this city, during the late anniversaries, as we learn from an exchange paper, a gentleman, long resident in Italy, was present, and detailed the process by which the Bible and religious tracts, though contraband, were disseminated among the people. It appears that enlightened Italians, convinced that a change of religion is necessary to the existence of political liberty, have such a perfect system of secret organization that they carry on their operations with complete success, in despite of the bulls of the Pope or the vigilance of his emissaries.—The great doctrines of Christianity are placarded in the streets in handbills at night, by an unknown hand, or thrown into houses and public places, in little tracts, with some attractive caption, and are sure to be read, and produce their effect. The mystery that attends the manner of their propagation gives them interest of itself. Those who cannot read are sure to find some one at hand to read for them.

News from the Churches.

DEDICATION AT LOWELL. The Lee Street Church, in Lowell, erected by the Society under the pastoral care of the Rev. William Barry, will be dedicated by appropriate services on Wednesday, July 10th, at 10 o'clock A. M. There will be a public meeting in the church, for free religious services, in the evening, with a discourse by the Rev. E. S. Gannett, D.D. of Boston.

TORONTO, CANADA WEST. It gives us great pleasure to learn that the Unitarians of Toronto are making exertions to revive and establish the Unitarian Society in that place.

Rev. Mr. Peabody of Portsmouth, and Rev. Dr. Thompson of Salem, who are now travelling in that vicinity, are expecting to preach there about this time. And we hope that all clergymen of our Denomination, who may be visiting the Falls in Montreal, will make it in their way to stop and preach there.

We understand that Rev. Dr. Barrett of this city is about visiting Europe—to be absent three or four months.

DENTISTRY. The attention of the reader is called to the advertisement of Dr. Bauer in our advertising columns. Dr. B. has the reputation of being a very skilful and scientific dentist, and his work is highly commended for nice finish and perfect adaptation to its uses. His Rooms are at 561 Washington street, between Warren and Common streets.

MARRIAGES.

In this city, 24th inst, at the New Jerusalem Church, by Rev Mr Hayward, Loring H. Austin, Esq, to Miss Jane Goodwin, both of Cambridge.

June 20, by Rev Dr Barrett, Mr P. C. Bridgham to Miss Lucy A, eldest daughter of B. C. Foster.

June 20, Mr Benjamin Thompson, (of the firm of G. W. Torrey & Co.) to Miss Ellen M, daughter of the late Jarvis Clapp, Esq. of Boston.

DEATHS.

In this city, 25th inst, after a distressing and protracted illness, Mr Charles G. Holbrook, of Westboro', only son of the late Daniel Holbrook, of W, aged 28 yrs.

In Dedham, 23rd inst, of consumption, Frances Maria Atherton, aged 25 years.

At Nahant, John Henry Gray, Esq, of this city, after a short illness. He was a Graduate of the Harvard University, of the class of 1823.

In Deerfield, June 18, Esther W, wife of Rev John F. Moors, aged 24 years.

Suddenly, with disease of the heart, at Saratoga Springs, on Friday, June 21, Edwd J. Thomas, (of the firm of Thomas & Co.) merchant, of this city, aged 40 years.

☞ WARREN STREET CHAPEL—4th of July, 1850. The Teachers of the Warren street Chapel respectfully announce a BREAKFAST, MORNING CONCERT, and sale of Flowers, Fancy Goods, Refreshments, &c., at their own building, on the approaching National Anniversary.

The Front Gate will be opened at 6 A. M.

Admittance 25 cents; children half price.

A Band will be in attendance throughout the morning, and a Vocal Concert will be given by the Choir at 8 A. M.

No pains will be spared in decorating and furnishing the interior and exterior of the Chapel.

The Teachers solicit the patronage of their friends and the public, and will be most grateful for any measure of it, and for all contributions of articles, or help upon the occasion. june29

☞ WARREN STREET CHAPEL, Boston, June 14. *To all our Sunday Schools.*—Dear Friends, for several reasons we have this year concluded to omit our usual Floral Procession on the 4th of July, and instead of it to hold a Floral Sale at our own Chapel. We would still solicit in our behalf a continuance of your sympathy and aid. Any donations of Flowers, Fruit, Grasses, Evergreens or Fancy Articles, will be thankfully received on or before Wednesday afternoon, July 3rd. If you think of aiding us, please reply to this, directed to No 5, Warren street. We remain truly yours.

C. F. BARNARD, } Committee on
SAM'L. WELTCH, } Flowers
JASON WINNETT, } & Donations.

j22

☞ *Cincinnati Society.* The members of the Massachusetts Cincinnati Society, are hereby notified that their Annual Meeting will be held in the United States Hotel, on Thursday, July 4th, 1850, at 10 o'clock, A. M., for the choice of officers and transaction of business.

The Standing Committee are notified to meet at the same place at 9 o'clock. Members of other Cincinnati Societies are invited to be present, and dine at 2½ o'clock.

june15. 3t THOS. JACKSON, *Secretary.*

☞ NOTICE.—The thirty-fourth Annual Visitation of the Divinity School in Cambridge, will take place in the Chapel of the University, on Tuesday, the 16th of July, the day before the College Commencement. The Exercises, consisting of Dissertations, by the members of the Senior Class, will commence at eleven o'clock. It will be observed that a change of the day hitherto assigned for this meeting has been found necessary. june29

☞ *The Middlesex North Association* will hold their next meeting at Rev. Mr. Woodbury's, in Concord, N. H., on Wednesday, July 11th, at 10 o'clock, A. M.

Subject of discussion: "Are there in the Old Testament any predictions of the Death and Resurrection of Jesus Christ?"

june29 JAS. D. SMITH, *Scribe.*

☞ *The Cambridge Ministerial Association* will meet in Lowell, at the house of Rev. Mr. Miles, on Tuesday next, (the 1st instead of the 2nd Tuesday in July,) at 2 P. M.

june29 WM. NEWELL, *Scribe.*

☞ PRIVATE BOARD. Gentlemen and Ladies or families travelling, and visiting the city for a few days or weeks, will find pleasant accommodations at the house of the Publisher of this paper, No. 1 Bedford Place. may18

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY.

NO. CLX., FOR JULY,

—EDITED BY—

REV. GEORGE PUTNAM, D. D., and REV. GEORGE E. ELLIS.

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X. Religious and Literary Intelligence.

☞ A new volume commences with this number.

CROSBY & NICHOLS, 111 Washington st.

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1. Ralph Waldo Emerson—British Quarterly Review.
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7. The Arctic Expedition—N. Y. Tribune.

POETRY—My Christian Name; The Poet's Life.

SHORT ARTICLES.—New Printing Machine; Mode of finding Bog-Timber in Ireland.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. june 29

WALLACE'S ANTI-TRINITARIAN BIOGRAPHY. Sketches of the Lives and Writings of distinguished Anti-Trinitarians, exhibiting a view of the state of the Unitarian Doctrine and Worship in the principal Nations of Europe, from the Reformation to the close of the 17 h century, to which is added a history of Unitarianism in England during the same period. By Robert Wallace. 3 vols 8vo, London. Just received and for sale by

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POETRY.

[For the Register.]

Be Still, and know that I am God.

BY MRS. H. J. LEWIS.

Oh, be thou still, my wildly beating heart,
And know thy grief is from a Father's hand!
Sometimes sweet waters to my lips impart
A rich refreshment: shall I murmuring stand
When bitterness is mingled with the draught?
Ah no! of such are strength and hope and life?
An armor to withstand the pointed shaft
That else were fatal in the spirit-strife
Where all must mingle, from the crowned head
To the unlettered peasant. Be thou still,
Till the dread tempest hall have passed thee by;
Then in the sunshine all around thee spread,
Behold the glances of a Father's eye,
And smile through tears submission to His will.

We know that Thou art God, or, dearer name,
We call Thee Father, and before Thee bear
Our hearts' most grievous burdens. Guard the flame
Thou hast enkindled lest the seed be there
Consumed with tares; for oh! we are most weak,
Bound with strong ties to creatures frail as we:
And when Thy messenger essays to speak
And we must listen, draw us near to Thee,
That we may lean supported by Thy love!
By the meek Sufferer unto Calvary borne,
On whom descended the white-pinioned dove,
Show us through heavy clouds the golden morn
Which o'er th' Eternal City sheds its ray,
And guide our feet along the rightful way.

THE HILL-TOP.

BY J. O. W.

The burly driver at my side,
We slowly climbed the hill,
Whose summit in the hot noon-tide
Seemed rising, rising still.
At last our short noon-shadows hid
The top-stone bare and brown,
From whence, like Gizeh's pyramid,
The rough mass slanted down.

I felt the cool breath of the North;
Between me and the sun,
O'er deep, still lake and ridgy earth,
I saw the cloud shades run.
Before me, stretched for glistening miles,
Lay mountain-girdled "Squam;"
Like green winged birds, an hundred isles
Upon its bosom swam.

And glimmering through the noon-haze warm,
Far as the eye could roam,
Dark billows of an earthquake storm
Reflecked with clouds, like foam,
Their vales in mist and shadow deep,
Their rugged peaks in shine,
I saw the mountain ranges sweep
The horizon's northern line!

There towered Chocorua's peak—and west,
Moosehillock's chain was seen,
With many a slide-scarred, nameless crest
And shaggy gorge between;
Beyond them, like a sun-rimmed cloud,
The great Notch mountains shone,
Watched over by the solemn browed
And awful Face of Stone!

"A good lock-off" the driver spake:
"About this time last year
I drove a party to the Lake,
And stopped at evening here.
'T was duskish down below, but all
These hills stood in the sun,
Till, dipped behind yon purple wall.
He left them, one by one.

"A lady, who from Thornton hill
Had held her seat outs de,
And, as a pleasant woman will,
Had shorter made the ride,
Besought me with so sweet a smile
Her quiet words between,
That I was fain to rest awhile,
And let her sketch the scene.

"On yonder mossy ledge she sat,
Her book upon her knees,
A stray brown lock beneath her hat
Unrolling in the breeze;
Her sweet face in the sunset light
Upraised and glorified—
I never saw a prettier sight
In all my mountain ride.

"As good as fair, it seemed her joy
To comfort and to give;
My poor sick wife and cripple boy
Will bless her while they live."
The tremor in the driver's tone
His manhood did not shame;
"I dare say, sir, you may have known"—
He named a well known name.

Then sank the pyramidal mounds,
The blue lake fled away;
For mountain scope, a parlor's bounds—
A lighted hearth for day!
And lonely years and weary miles
Did at that time depart;
Kind voices cheered, sweet human smiles
Shone warm into my heart.

We journeyed on; but earth and sky
Had power to charm no more;
Still dreamed my inward-turning eye
The dream of memory o'er,
Oh! human kindness, human love,
To few who seek denied,
Too late we learn to prize above
The whole round world beside!

[National Era.

MISCELLANEOUS.

SINGULAR INTERPOSITION OF PROVIDENCE.

[It is well to watch the hand of Providence. It will be seen often by those who look for it; while thousands think that things *happen* so, and give no consideration to Him who numbers our hairs and notices the sparrows when they fall. Here are two or three cases well authenticated, and are worth reading and preserving. Some may have seen them before; but they will be new to many. The case of Mrs. Tooley is sent to us by a correspondent in Ireland, who vouches for it as "a positive fact;" and it is certainly one of the most extraordinary cases on record.]

[The Presbyterian.

MRS. TOOLEY.

Mr. Bradbury happened to be dining one day at the house of one Mrs. Tooley, an eminent Christian lady in London, who was famous for religion, and the love she bore to all the servants of Jesus Christ. Mr. Timothy Rogers, who wrote a treatise on Religious Melancholy, happened also to be dining with her that same day, with Mr. Bradbury. After dinner, Mr. Rogers entertained Mrs. Tooley with some stories concerning his father, who was one of the ejected ministers in 1662; and the sufferings he went through on account of his non-conformity. At that time he related one story particularly, that he had heard his father tell with much pleasure to himself and others, concerning a deliverance he once met with from being sent to prison after his mittimus was written for that purpose. He lived near one Sir Richard Craddock, a justice of the peace, who was a most violent hater and persecutor of the dissenters, and one who laid himself out to distress them, by putting in execution the law at that time in force against conventicles; he bore a special hatred against Mr. Rogers, and wanted much to have him in his power. A fair opportunity, as he thought, one time offered itself to him. He heard that Mr. Rogers was to preach in the neighborhood; he therefore hired two men to go as spies, who were to take the names of the persons they knew who were at the meeting, and to witness against Mr. Rogers and them.

The scheme succeeded to his wish. They brought the names of several persons present at the meeting; and Sir Richard sent and summoned Mr. Rogers, and those he had a particular spite against, to appear before him. Accordingly they all came trembling, expecting the worst: for they all knew the violence of the man. While they were in the great hall waiting to be called upon, a little girl about six or seven years of age, a grandchild of Sir Richard's, came into the hall, and looking at Mr. Rogers, was much taken by his appearance; he being naturally fond of children, took and made much of her, and she seemed to be fond of him. After some time Sir Richard sent them notice that one of the witnesses was fallen sick and could not be present that day, and therefore ordered them to come some other day, which was named.

At the time appointed they came, and the crime, as he called it, was proved; he therefore ordered their mittimus to be written for sending them all to prison. Mr. Rogers expecting to see the little girl again—had brought some sweetmeats in his pocket to give her; he was not disappointed, for she came running to him, and was fonder of him than ever. She was a particular favorite of her grandfather's, and had got such an ascendency over him that he would deny her nothing. Once, it seems, when she had been contradicted in something, she ran a penknife into her arm, that had near cost her the loss of it and of her life; after which Sir Richard would not suffer her to be contradicted in anything.

While she was sitting on Mr. Rogers' knee eating the sweetmeats he had given her, she looked wistfully at him and said: "What are you here for sir?"

He answered, "I believe your grandfather is going to send me and my friends to jail."

"To jail!" says she, "why, what have you done?"

"Why, replied Mr. Rogers, "I did nothing but preach at such a place, and they did nothing but hear me."

"But," says she, "my grandfather shan't send you to jail."

"Ah, but," says he, "my dear, I believe he is now making out our mittimus to send us all there."

Upon that she runs immediately to the chamber door where her grandfather was, and knocked with her head and heels at the door till she got in, and then she said, "What are you going to do with my good old gentleman now in the hall?"

"That's nothing to you," said her grandfather; "get about your business."

"But I won't," says she; "he tells me you are going to send him and his friends to jail; and if you send them there I'll drown myself in the pond as soon as they are gone; I will indeed."

When he saw the girl so peremptory, it shook him, and overcame the wicked desire he had to persecute the servants of God; he stepped into the hall, with the mittimus in his hand, and said, "I had here made out your mittimus to send you all to jail, as you deserve; but for my grandchild's request, I set you all at liberty."

They all bowed and thanked his worship: and Mr. Rogers stepped up to the child, and laid his hand upon her head, and lifting up his eyes to heaven, he said, "God bless you, my dear child; may the blessing of that God whose cause you have now pleaded, be with you in life, at death, and to all eternity." Then he and his friends went away.

Mrs. Tooley listened with uncommon attention to the story, and looking at Mr. Rogers, said, "And are you that Mr. Rogers' son?"

"Yes, madam," answered he, "I am."

"Well," says she, "for as long as I have known you, I never knew that before; and now I will tell you something you never knew before. I am the very person your dear father blessed in the manner you have now related. It made an impression on me I could never forget." Upon this double discovery, Mr. Rogers and Mrs. Tooley found a new tie of affection to each other they never knew of before.

Then he and Mr. Bradbury were desirous to know how she, who had been bred up in an aversion to religion, was brought to have so great a share of it, and to be so eminent for it. She gratified their desire and told them her story. She said, after her grandfather's death she was left sole heiress to his great estate; and being in the bloom of youth, and none to control her, she attended all the fashionable diversions of the time without restraint. Yet she confessed, after all, she found a dissatisfaction, both with herself and them, which always struck a damp upon her mind, which she did not know how to get rid of, but by going the same fruitless round over and over again; but all in vain. She contracted some slight illness, and thought she would go to Bath, hearing it was a place for pleasure as well as health. When she came there she was led by Providence to consult an apothecary, a very worthy, religious man; he inquired what she ailed.

"Why," said she, "doctor, I don't ail much as to my body, but I have an uneasy mind; I can't get rid of it."

"Truly," says he, "Miss, I was so too, till I met with a book that cured me."

"Book!" says she, "I get all the books I can—plays, novels, romances—all of them I can hear of; but after I have read them my uneasiness is the same."

"That may be," said the doctor, "I don't wonder at it; but this book that I speak of I can say of it what I can say of no other book I ever read—I never tire of reading it, but can begin to read it again, as though I had never read it before; and I always see something new in it."

"Pray," says she, "doctor, what book is it?"

"Nay, Miss," answered he, "that's a secret I don't tell every one."

"But could not I get a sight of that book?" says she.

"Yes," says he; "Miss, if you speak me fair, I can help you to it."

"Pray, get it me then, doctor, and I'll give you anything you please."

"Yes," said he, "Miss, if you 'll promise me one thing, I will get it you; and that is that you will read it over carefully, and if you should not see much in it at first, that you will give it a second reading."

She promised faithfully she would. After raising her curiosity by coming twice or thrice without it, he at last took it out of his pocket, and gave it her. It was a new testament.

When she looked on it she said, "Pooh! I could get that at any time."

"Why, so you might, Miss," replied the doctor; "but remember, I have your solemn promise that you will read it carefully."

"Well," says she, "though I never read it before, I will give it a reading." Accordingly she began, and it soon attracted her attention, and she soon found there was something in it she had a deep concern in. If she was uneasy in her mind before, she was ten times more so now, and did not know what to do with herself. She returned to London to try what the diversion there would do for her; but all was in vain. She was lodged at the court end of the town, and had a person with her by way of a companion.

One Saturday night she dreamed she was in a place of worship, and heard a sermon, which she could remember nothing of when she awoke but the text. The dream made such an impression on her mind, that she had as distinct an idea of the place, and the minister's face, as if she had been acquainted with both for a number of years. On the Lord's day morning she told her companion the dream; and after breakfast she was resolved to go in quest of them, if she went from one end of London to the other. Accordingly they set out, and went into this and the other church as they went along; but none of them answered what she had seen in her dream. About one o'clock they found themselves in the heart of the city; and at half an hour past two they were in the Poultry, and there she saw a great many persons going down the Old Jewry. She determined to see where they were going, and went with them to the Old Jewry.

So soon as she entered the door of the church where they conducted her to, she turned to her companion, and said with some surprise, "This is the very place I saw in my dream!"

They had not staid long when Mr. Shower, who was minister in the place, went into the pulpit. So soon as she looked at him, she said with greater surprise still, "This is the very man I saw in my dream; and if every part of my dream holds true, he will take for his text, Psalm cxvi. 7, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.'"

When he arose to pray she was all attention, and every sentence went to her heart. Having finished prayer, he took that very text; and there God met with her soul in a saving manner, and she obtained what she had so long sought for elsewhere in vain, viz: rest to her soul in Him who is the happiness and life of souls.

I think what is contained in the above, displays at once the wisdom and goodness of that God, who directs all events to work together for good to them that love him, and are the called according to his purpose; and that the methods by which he works are often exceeding wonderful and striking.

FACTS FOR PARENTS AND CHILDREN.

Every child under six or eight years of age has an intellectual or scientific taste; or a strong love for the production and the operations he witnesses in the great "Cabinet," and the great "Laboratory" of Nature. He is also disposed, by his own hands, to collect a cabinet from the productions, and imitate the operations he witnesses in the "laboratory," for his own amusement and instruction.

At the age of sixteen or eighteen, most persons have nearly lost, and at twenty-five or thirty, nearly all have lost, the taste for science and for intellectual enjoyments, which their Creator originally implanted in their minds.

When children are encouraged and aided by parents and teachers, in their early and scientific pursuits, their taste for science and for all intellectual and moral pleasure is greatly strengthened; never obliterated or weakened.

While children are advancing in the knowledge of things, they learn to read, spell and write, almost of course; and that with devoting very little time exclusively for that purpose. Pupils in the schools in Prussia and other parts of Germany, spend six months or a year in study of the works of nature and art before they commence their lessons in books or in letters in any form. When books are introduced they are used to aid the pupils in their scientific pursuits. One week is a common time for children to learn to read plain sentences.

In American schools, experience shows, that books on geography, history, biography, botany, natural philosophy, chemistry, geology and other sciences, make better readers, and make good readers sooner, than any of the "*class readers*" used exclusively in teaching reading.

A desire to be useful is a prominent feature in the character of children. To do a favor to some one, to increase the happiness or relieve the distress of some person or animal, is to them a rich source of pleasure. The management of children, both at home and at school, is calculated to weaken this benevolent and generous principle, implanted in them by their Creator, and to strengthen the principle of selfishness. The change thus effaced in the moral character of children, principally by their parents and teachers, is equally striking and lamentable.

Neither the fear of punishment, nor the desire of excelling others, will impel pupils so powerfully to study as the prospect of rendering their studies *immediately* useful to others. A map, or or any other drawing, an illustration in arithmetic, projection of an eclipse, or other illustration of astronomy, of natural philosophy or chemistry a collection of plants, minerals or shells a "*geometrical album*," or anything else in nature or art, collected or prepared for aiding the improvement of others, in some other family, school or country, will elicit greater effort, and far greater improvement, than any lessons got merely for the sake of getting them. The reason is as plain as the difference between a motive and no motive.

In no school or family where whipping is much practised, is there good order or strict obedience; much less a love of study or the warmth of affection. A child who is whipped one day commonly needs whipping the next, and frequently several times the same day; thus proving that repeated and long-continued punishment may harden, but cannot restrain.

The love of employment and the love of knowledge are sufficient inducements for nearly every child to acquire knowledge. Confining children upon benches, in looking at books which they cannot understand, prevents both employment and the acquisition of knowledge. Collecting, studying, arranging, describing, and above all, *exchanging* specimens of nature and art, aided by books of course, furnish both the employment and the knowledge, which animate and invigorate to renewed effort, and to extensive, elevated and thorough improvement. [N. Y. Recorder.

MAN AND THE SOIL.

BY M. GUIZOT, LATE PRIME MINISTER OF FRANCE.

Moveable property, or capital, may procure a man all the advantages of wealth; but property in land, gives him much more than this. It gives him a place in the domain of the world; it unites his life with the life that animates all creation. Money is an instrument by which man can procure the satisfaction of his wants and his desires. Landed property is the establishment of man as the sovereign in the midst of nature. It satisfies not only his wants and his desires, but tastes deeply implanted in his nature. For his family it creates that domestic country, called home, with all the living sympathies, and all the future hopes and projects which people it. And whilst property in land is more consonant than any other to the nature of man, it affords a field of activity the most favorable to his moral developement, the most suited to inspire a just sentiment of his nature and his powers. In almost all the other trades or professions, whether commercial or scientific, success appears to depend solely upon vigilance. In agricultural life, man is constantly in the presence of God, and of His power.—Activity, talent, prudence and vigilance, are as necessary here as elsewhere to the success of his labors—but they are not less insufficient than they are necessary. It is God who rules the seasons and the temperature, the sun and the rain, and all those phenomena of nature which determine the success or the failure of the labors of man on the soil which he cultivates. There is no pride which can resist this dependence, no address which can escape it. Nor is it only a sentiment of humanity as to his power over his own destiny which is thus inculcated upon man; he learns, also, tranquility and patience. He cannot flatter himself that the most ingenious invention, or the most restless activity, will insure his success—when he has done all that depends upon him for the cultivation and the fertilization of the soil, he must wait with resignation. The more profoundly we examine the situation in which man is placed by the possession and cultivation of the soil, the more do we discover how rich it is in salutary lessons to his reason, and benign influence on his character. Men do not analyze these facts, but they have an instinctive sentiment of them, which powerfully contributes to that peculiar respect in which they hold property in land, and to the preponderance which that kind of property enjoys over every other. This preponderance is a natural, legitimate, and salutary fact, which, especially in a great country, society at large has a strong interest in recognizing and respecting.

DRYING PLANTS.—Plants may be dried in such a manner as to be extremely beautiful, retaining the whole of the volatile oil and aroma, and their true colors. To effect this, they must be dried in a dark and close room, and not, as is usually the case, by exposure to a current of air and the action of light. When the separation of the aqueous particles is effected by their evaporation and they are tolerable dry, they are to be submitted to pressure in small quantities, enveloped in a slightly absorbent paper, until the oil appears on the surface, and which is known by its discoloration; by this, all change of color by the action of the light or further loss of volatile matters by evaporation is prevented. In pot herbs, as well as medicinal plants, this will be found a very decided improvement.

BURNING THE DEAD. There is in London, among the multitude of "associations," one for the "burning of the dead." It is proposed to construct an edifice for a funeral pyre in the immediate vicinity of London, upon a "principle that will assure a combination of the greatest efficiency that science can devise." The society intend also to establish a garden for the reception of urns, tablets, and other funeral ornaments; and for the erection of public tombs, in which to deposit the ashes of those who shall not be provided with urns for that purpose.

Mr. Cumming, a wealthy Scotchman, who, spent five years in sporting in the interior of Southern Africa, has opened a museum in London for the exhibition of his trophies of the chase. He killed 18 lions, 28 of the black rhinoceros, 39 of the white rhinoceros, 79 hippopotami, 105 elephants, besides myriads of smaller game. His lions' skins are said to be magnificent, and he has at least £1000 worth of ivory—one elephant's tusk measuring nine feet, the largest known.

LARGE LUMP. Mr. H. B. Williams, at New Orleans, has a specimen of California gold which weighs 50 pounds. It was found near the Mariposa, about 3 feet below the surface of the earth. It is mixed with quartz rock, and supposed to be worth $6000.

FOR CHILDREN.

AGNES GREY.

As Agnes Grey looked from her window, she saw the earth all covered with its white mantle of snow. "How pure and white this snow, which fell last night, is," said she; "Grandmamma told me yesterday that it should remind me of my Baptismal robe. She said, I should think that when that was given me I was a little infant, and my sinful nature was exchanged for a heavenly one; that I was no longer a child of wrath, but "a child of God." But now I fear my Baptismal robe is defiled with sin, just as this pure snow will soon be marked by footsteps. But I must not wait any longer, the bell is ringing, and I must go to Church."

While Agnes is wending her way to Church, let me tell you more of her. She was born in a country far away. But little Agnes was too weak and delicate to bear the great heat of that country, and her father and mother were obliged to part with their only child. Agnes was sent to her kind grandmother, and even now, though four years have elapsed, tears will fill her eyes if you speak of that sad day when she last saw her dear parents. She remembers well their many tears, and earnest prayers for their darling's safety. But never more will she see them, for in one short year after she left them, they were dead. But she now dwells in a pleasant home on the banks of our beautiful Hudson, with her grandmother and a charming little cousin, the pet of all the house.

Agnes hastened to Church. Though the walk this cold morning was not so pleasant as in the bright, sweet mornings of June, when all nature seems rejoicing in its beauty, she cared not. The frosty air made her move more quickly, and gave a rich glow to her fair cheek. Soon she was at Church, and she entered thinking *where* she was going. Her grandmother had taught her a rule, given by a holy man of God for behavior in Church, which I will here copy for you, dear children.

"Enter early and cheerfully, attend earnestly and devoutly, abide patiently during the whole offices, piously assisting at the prayers and gladly hearing the sermon." Now all of you can practice some part of this rule, and some of you can attend to all of it.

This was St. Paul's day. As Agnes listened attentively to the Gospel for the day, a verse struck her, as one she might adopt for herself. "Lord, what wilt thou have me to do?" This was the question put by St. Paul to our blessed Lord when He spoke to him. Or her way homeward the question kept returning to her mind. As she sat that morning, sewing by her grandmother, she said, "Grandmother, in Church, this morning, I noticed one verse, and thought I might use it. It was this—"Lord, what will thou have me to do?" Will it be wrong for me to adopt it?"

"No, my dear child," said her grandmother: "that certainly is a question for us all, young and old, to ask frequently; but especially is it applicable to those like you, my dear, who are just setting out in life. On every occasion, in your studies, your amusements, your rising up and lying down, at all times you may use it with safety. Accustom yourself frequently to ask this question with humility and earnestness, and obey cheerfully the answer that you think given to it, and be assured you will be doing what God will have you to do. There is Willie ready for his morning ride, are you not going with him?"

Now Agnes did not like to sew—she soon became tired. But she did dearly love to ride and play with little Willie, he was so full of frolic, and did so many clever things, that she was always pleased when there was a holiday and she could go out with him. She looked at the large seams before her, and then at Willie's bright eyes, and was determined to go, when a thought of her question came. She turned quickly, saying, "Nurse, I shall not go this morning."

Do you want to know what the question had to do with this decision? The morning is passed. Come with me. Whom do you see tripping so happily down this lane? She goes straight on to the door of a house which looks so miserable, you wonder any people can live there. She enters. Gathered around the fire, vainly attempting to keep warm in their tattered, scanty garments, are two or three little children. Agnes—for this is our little friend you have been following—is welcomed; a seat is placed for her by the fire, and soon her basket is opened. You can hardly tell which looks most happy, the little girl who decided not to accept a pleasant ride, that she might do what she could for some of the Saviour's little ones, or the poor children who are made so comfortable by her industry. The mother gratefully blesses the kind child, and she departed. A feeling of thankfulness is in her heart, that God has enabled her to do something for Him, and she now again determines that she will ever strive to act upon this question. St. Paul's day was well kept, was it not, little reader? Can you not act upon the same question? Be assured it will always be answered. [Children's Magazine.

ORCHARD HILL SCHOOL.

ORCHARD HILL FAMILY BOARDING SCHOOL. Mr. and Mrs. Mack, formerly of Cambridge, have opened their Boarding School in a new house planned and furnished expressly for the accommodation of twelve pupils. Their course of instruction will embrace the Ancient and Modern Languages, and the English branches usually pursued in Academies.

The house is situated in Watertown, near the Watertown and West Cambridge Depot, on the FITCHBURG RAILROAD, six miles from Boston, in the midst of extensive and diversified grounds, in the healthiest vicinity of the world known. Wellington Hill, commanding a wide and beautiful prospect; is well warmed, well ventilated, and supplied with an abundance of pure spring water in each story; also a bathing room, containing a douche, shower bath, &c., &c.

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REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge. Jas. Brown, Esq., (Little & Brown.) Boston.

For further particulars, address Mr. and Mrs. Mack, care of S. O. Mead, Esq., Boston. tf marc16

Boston, Sept. 4, 1849.

HUBBARD WINSLOW would respectfully inform his patrons and friends, that he has purchased the house formerly occupied by Dr. John Ware, No. 6 Allston street, and is preparing it for the future permanent location of his SCHOOL FOR YOUNG LADIES, to be resumed on the 24th of this month. He purposes limiting the school, in future, to 40 pupils, with a view to receiving no more than he can have constantly under his direct personal instruction. The rooms are very spacious and airy, and will be fitted up and furnished in the best style. A systematic, thorough, exact course of study will be pursued, such as to qualify young ladies for any situation as teachers, or as members of society. The most careful attention will be paid to their demeanor, and to their moral and religious culture.

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Application may be made at No. 6 Allston street, head of Bulfinch street, at which place parents and guardians are invited to call to see the School Rooms, and confer with the principal. sep29.

Family Boarding School for Boys,
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THE Subscriber gives notice that the SUMMER TERM of his Family Boarding School for Boys, will commence on the 8th of July.

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Framingham, May 11, 1850. 3mos

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Bolton, Worcester Co., Jan. 7th, 1850.

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June 15. tf. MRS. ANNA Y. LORD.

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